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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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UNITY

A MAGAZINE TEACHING HEALTH, PROSPERITY, AND SPIRITUAL DEVELOPMENT

Unity is a handbook of Christian Healing and Christian Psychology.

The purpose of Unity is, not to found a new sect, but to give people a practical application of what they already have through their church affiliations.

Unity therefore stands independent as an exponent of Practical Christianity, teaching the practical application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and how it brings man into the understanding of Divine law, harmony, health and peace, here and now.

Unity explains how this power of mind action can be applied by every man and woman, for it is as operative today as it was two thousand years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. It does not make any difference how desperate a case may be, the Society of Silent Unity will take it.

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WHAT THE KINGDOM OF HEAVEN IS LIKE

[Extracts from a lesson by CHARLES FILLMORE, interpreting Matthew 13:44-58.]

IN THE New Testament Jesus makes one hundred and thirteen references to the "kingdom of the heavens," and in nearly every instance "heavens" has been translated "heaven." The central theme of Jesus' life and teaching and demonstration, was that the kingdom of the heavens should be made manifest in the minds and conditions of the people of the earth. But because of the darkness of the translators' minds, this has been misunderstood and heaven has been described in the Scripture as if it were a place in the sky, instead of a condition. Even the American Revision of the Bible carries in its translation the same errors. The Diaglott gives the original Greek, with a word for word translation. Any one who wishes to know the correct form can consult this book, and on so doing he will see that the word is "heavens." Even in the Old Testament the plural, "heavens," was used, and it was never intended to be interpreted as referring to a locality.

John came preaching "Repent ye" (change your mind), "the kingdom of the heavens is at hand." Jesus took up the same theme. "Now after John was imprisoned, Jesus came into Galilee, publishing the glad tidings of God and saying, The time has been accomplished and God's royal majesty has approached; Reform and believe in the good message." (Diaglott).

The many illustrations, parables, comparisons, etc., which Jesus used to convey to his hearers the character of the kingdom of the heavens, compel us to the one conclusion,—that it is a plan for the government of men, a plan worked out by the Mind that governs the universe. In other words, Jesus had an understanding of spiritual, social and industrial laws that could be

applied in every department of man's life successfully, to the bringing about of universal harmony. This plan of the Divine Architect for the construction of human civilization on this planet, is formulated in the harmonies or heavens of the mind, and must be first received into the consciousness of man before it can be externalized on the earth. God does not rule by compelling men to accept his commandments or laws, but leaves them free to accept or reject, as they will. Consequently the kingdom of the heavens must first be preached unto all the nations of the earth. When enough of the people accept the truth which it teaches and put into practice the law of love, justice, truth, which are the principles of the kingdom of God, an entirely new relation will prevail between men and men and nations and nations, the world over.

John the Baptist represents the intellectual man, who, beholding the evils of civilization, condemns them and advocates the punishment of the evildoers. This remedy leads to resistance and final failure, as evidenced in the execution of John by Herod, the sinner. John of necessity has to pass through the intellectual state of consciousness, which is the natural man, and his attempts at reform are evidences of the innate good that is within him, but his comprehension is narrowed to personal ends. The world today is in the throes of John the Baptist methods of reform. They must all fail because they lack a universal comprehension of the brotherhood of man and the great law laid down by Jesus Christ, which in essence is, "Do unto others as you would have others do unto you."

It is quite evident that this law, which is at the very foundation of Christianity, is not being carried out by the so-called Christian nations of the world. They are trying to save their lives and are losing them, just as Jesus said they would. "Ye shall hear of wars and rumors of wars." We are in the time here prophesied, —the last days of the old age. The day of judgment is

upon the whole human family. Those who read spiritually out of the Book of Life can see that the old dispensation is passing away and that the new is being ushered in. Jesus did not say, "the end of the world," but that these things should come to pass at the end of the age. We are now passing out of a 24,000 year cycle. Astronomically figured, there is a tremendous culmination in the realms of both mind and matter. There is "war in the heavens;" that is, the mental realms are greatly agitated by contending thoughts which stir kingdoms and all earth conditions to their foundations.

Emerson said, "When a thinker is turned loose in the earth, thrones totter." Jesus was the greatest thinker this earth ever produced, and his thoughts are just now forming in the minds of men with the inner spiritual significance in which he expressed them, and the effect is contention between the old states of mind and the new. Those who cling to the old are resistant and warlike in thought and act. The nations of Europe are still warring, although the great war is supposed to be at an end. Millions of European people are striving to reinstate the old monarchial forms of government, and the great war continues. War causes famine and death to commerce and nations. Death, bankruptcy and famine stalk a-field in Europe, because the people are not discerning that God is running the universe and they are trying to do it for him. Conditions are better in America than in Europe, because we are more receptive to the liberty of the Divine Law. We disproved one hundred and fifty years ago the divine right of kings to rule, and there is no longer an undercurrent of resistance and opposition to the freedom of men to run their own affairs. Our next step must be the recognition of the Divine Law by Congress, and all men in authority, and the adoption of the golden rule in all our relations individually, and with other nations.

Jesus said in Luke 17, "They shall say to you, Lo, there! Lo, here! go not away, nor follow after them:

for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation." He also said that the Son of man should come as a "thief in the night." This all plainly points to the advent of the Christ Mind and the laws which Jesus Christ, in many comparisons and illustrations, promulgated as the kingdom of the heavens. The change is to appear in ways so subtle that men will not, as a rule, discern that it is the second coming of Christ. Although the world seems in turmoil, and the seeking of material ends appears to be dominant in a certain class, the study of spiritual things is more active than ever before. The laws of mind are better understood, and constructive thoughts are being applied by people in every walk of life: in books, mottoes, cards, and metaphysical teachings, not so much in the church as out of it. The religious reform that is coming seems to be in the hands of laymen. Even the commercial world is beginning to look to Jesus' teachings for the solution of the many complex problems existing between capital and labor. "Straws show which way the wind blows." In illustration of this we quote from a recent issue of the Boston Transcript, sent us by a Unity friend:

The 500 employees of the Nash Manufacturing Co., Cincinnati, which is operated on the golden rule basis, today decided to voluntarily surrender their jobs for a month, in order to give work to the unemployed of other clothing factories.

The Transcript sent a reporter to interview President Nash, of the Nash Manufacturing Co. Mr. Nash said,

The golden rule is the Divine Law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economical law in the universe today.

The reporter says,

1917–1918 were hard years. Mr. Nash's two sons

went into the war, and he became discouraged over the business outlook. He thought about business and Christianity. He decided that it had not failed—that it had not been tried. But he looked upon the golden rule as impractical idealism, to be admired but never attained.

A new light dawned upon him; a new faith gripped his heart. He believed the rule could be made to work; that it would work. He decided to make a great spiritual adventure. He began to operate his factory on the principle of the golden rule.

Mr. Nash said,

I do not say it has solved all labor troubles in our factory; nay, it has done more; it has eliminated all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife and selfishness; it has done more, it has ushered in love, contentment, coöperation and happiness; it has not only cast out hell, but has brought heaven to us.

No, friends, this is not a miracle, except in the sense that acting in harmony with God's law always produces miracles. Every one of you will know, when I tell you what we did, that there could have been no other result.

When we decided to make the golden rule our governing law, it was impressed upon every mind that doing to others as we would be done by did not simply mean employer and employee, but meant each customer on our books as well; it meant that every garment we sold must be of a standard that we would be willing to accept, and sold at a price that we would be willing to pay if we were in the customer's place; it meant that our help saw behind each order a fellow human being whom they wanted to deal with as they would want to be dealt with.

Our factory is a spot where heaven has come to earth; we have sought first the kingdom of God and his righteousness and accepted his promise that all these things shall be added. That promise has been abundantly fulfilled.

The rule adopted by the Nash Manufacturing Company must eventually be the standard for all. Manufacturers everywhere are finding that they must produce a good article in order to hold trade, but they are not thereby freed from labor troubles. What is needed is a plan of production and sales of all kinds of goods, in which every worker will love his work and

through it express the rich producing capacity which is innate in every one.

To attain this ideal there must be a quickening of the whole man, not only in better wages and environment, but the mind of the Spirit must be made active. The spiritual part of man's mind has been rejected in the industrial world from the very beginning—the Christ has been crucified—and the result has been a craft where mammon is God and mediocrity the standard for man.

Human law is the natural man's highest point of achievement. It has been weighed in the balance and found wanting, and the handwriting announcing its failure is right now on the wall. Men everywhere are calling for higher principles and better laws for the government of the world's affairs. Unnumbered schemes for equity, fraternity and coöperation in guilds, laws and brotherhoods, are being put before the public by enthusiastic reformers, and but few of them recognize the methods which Jesus so forcefully set forth in his description of the "kingdom of the heavens."

Theology is responsible for this ignorance in the world's affairs of the practical side of Christianity. Teaching that heaven is a place to which we go after we are dead, has transferred all active application of spiritual law to a future state in which man is to be blessed. This false teaching has starved the spiritual nature of the whole race and made the world hell instead of heaven.

The time is at hand when Christians must carry the glad tidings of the Gospel into every house, shop, court, and legislative hall. Human needs are great and these needs can be met satisfactorily in no other way except through the incorporation into our practical life of the laws of the spiritual man. Jesus taught these laws and they are plainly set forth in his many illustrations of the "kingdom of the heavens," or spiritual mind realms within us and all about us.

A RELIGION FOR BUSINESS MEN

W. JOHN MURRAY

ONE MIGHT infer from the above title that there is one religion for the business man and another for the housewife, and still another for those who are not concerned with any occupation whatever. But this is not true, for the same reason that there is not a mathematics for any one of these people that is not for all alike. It is a fact, however, that the business man of today (far more than the ordinary man), particularly in America, is becoming more fully aware than ever that success in the largest meaning of the term, is more dependent upon the things of the Spirit than on either cash or cleverness. Not that these latter are nonessential, but that they are secondary and not primary in their importance, as we used to think. Given a certain amount of business sagacity on one hand and a certain amount of capital on the other, men used to argue that religion had no place in business any more than it had in politics. Moreover, some had the notion that religion was "All right for women and children" but that the needed thing in business was "nerve," which women and children were not supposed to know anything about.

A certain class of men when asked why they never attended church used to justify their nonattendance by declaring that they lived according to the golden rule,—and this very frequently without knowing anything about the golden rule.

Much of this smug self-content is passing away, and the recent war has had a great deal to do with it. There is not a business man with any degree of intelligence who does not realize that if the golden rule had been lived up to by all the men who bragged about it as their religion, the war could not have lasted a fortnight.

It is true that religion does not depend upon professing some particular creed nor upon attending any particular church; but as a rule those whose religion consists in following the golden rule neither brag about it nor violate it. Religion in business is as necessary to the business man as gasoline is to the motor car, but religion is something other and different from that which has masqueraded in its name.

"Religion is the perception of the relation in which we stand to the universe," says Shelley. The making of a sewing machine or of a watch comes from the perception of the relation which one part of the mechanism bears to another part. Until this perception takes place, there can be no adjustment, and without adjustment there can be no constructive movement in watch or machine. Every mechanic knows this to be true; hence his success as a mechanic depends on his ability to bring about and sustain a harmonious working relationship of all the parts which go to make up the particular device on which he is working. That man is the best engineer who makes all things under his care work towards the efficiency of the whole; who regards every single piece of mechanism as a servant of the whole, and subject to dismissal, should it not continue to serve in this capacity.

But are there not efficient engineers and manufacturers who are capable of controlling all things below and outside of themselves, who are as helpless as babes when it comes to controlling thoughts above and inside of themselves? I speak now of those thoughts of the mind which play such an important part in the world of success. Of what real value is it to be able to reduce friction in material machinery if one cannot keep the dust of discontent and the sand of worry out of the delicate machinery of the soul?

This is not an idle question, for it is based on the conviction that many failures are directly attributable to the almost universal tendency to debilitating anxiety. And even where men do not fail in business through

worry, their success is purchased at such a price that it is hardly worth it. What oil is to machinery, religion is to the soul, a lubricant, without which there is constant annoyance and loss of energy. If "Religion is the perception of the relation in which we stand to the universe," then it follows that the sooner this perception takes place the better.

Let it be known that perception is not a sudden revelation, coming without personal effort, to the mind. Perception comes to the inquiring individual as the light of the sun comes to the race in the morning, by degrees, and not like some sudden storm out of a clear sky. We must "seek" if we would "find" the secret of painless success. In the ordinary affairs of life, men and women are promised success if they will but observe the requirements,—honesty, unstinted service, and a capacity that is born of being always "on the job." Some men tell us that they have never known a man to fail when these requirements have been lived up to, while others assure us that they have lived up to those requirements for years without particular advancement worthy of the name. One man thinks that it is possible to reach any desired goal in business, while another affirms it is all a question of "getting in right." Looked at from the standpoint of the objective, it is largely a matter of a little cleverness and a lot of luck. Life is a game of chance to most of us until we learn what life is; then science explains everything and the rest is easy.

It is written in the book of Hermas, "A righteous man thinketh that which is righteous. And while he does so, and walketh uprightly, he shall have the Lord in heaven favorable unto him in all his business." A righteous man is not one who is merely moral, for we know many of the most moral men in the world who are the most dismal failures in the world. Righteousness, like religion, is the perception of the relation of the individual to the universal. It is the consciousness of man's oneness with the eternal source, and the conviction that

no matter how things look on the surface they are O. K. at the center. When everything seems at sixes and sevens in the office or factory, and when the newspapers and calamity howlers are prophesying "worse things to come," the man who knows that religion has a very prominent place in business bars the door of his mind against these "disturbers of the peace" and takes refuge in the conviction that back of all the apparitions of sense there is the serene Spirit of the universe. He knows, too, that this serene Spirit of the universe is back of him in all his legitimate undertakings. Let the heathen imagine vain things, but he will cling to the promises.

If the righteous man has not memorized these promises from his Bible, he will know where to look for them, for wisdom has taught him that the Bible is a ready reference book in the hour of trouble. He will find in the wisdom of Solomon the assurance that "The eyes of the Lord are upon them that love him, who is their mighty protection, and strong stay, a defense from the heat (the internal fever of anxiety), and a cover from the sun at noon (when things seem at their worst), a preservation from stumbling (yielding to doubt), and a help from falling (an abandonment to discouragement)."

The business man who perceives his relation to the unfailing source of supply will not become confused in the presence of "ghosts of fancy;" on the contrary, he will fall back upon Truth as he has learned it, and become persuaded of its saving potency. Such words as the following will not be meaningless to such a man; they will be meat and drink to him, as well as rest to his soul: "Jehovah will open unto thee his good treasure the heavens, to give thee rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow." And again, "Jehovah will give grace and glory; No good thing will he withhold from them that walk up-

rightly." These are not like the promises of men which sometimes are redeemed and sometimes are not. Neither are they true because they are in the Bible, but they are in the Bible because they are true and susceptible of fulfillment. That they are susceptible of fulfillment is attested to by the rapid growth in the number of Truth students everywhere. It is not that men turn to Truth in order to become rich; it is that men know that with all their getting, if they do not get understanding, they have not gotten much. With understanding, riches are a natural consequence, for is it not written, "That I may cause those that love me to inherit substance, And that I may fill their treasuries"?

When man takes religion, as we have defined it, into his business, success is assured, and it is as certain to follow as it is that a stone will fall to the earth after it has been thrown into the air. Let man not be so much surprised as grateful, when he is blessed beyond his fondest expectation in the form of prosperity—that which the world craves but which the world cannot give. Neither can the world take away such a man's riches, for they have come as the natural result of his being in harmony with the great law of opulence. Having lived under the fear of poverty and the so-called law of limitation, we may be astonished at the ease with which our financial problems are solved through the application of Truth, and we may delude ourselves into the belief that "it would have come anyway," but this is unconscious ingratitude for which we shall have to pay an awful price. When a man or a woman is benefited financially through true prayer, let such a one not ascribe the prosperity to some other agency, or to personal ingenuity which has "just begun to take effect." Understanding is necessary to an acquisition of substance, but gratitude is necessary if we would keep it, distribute it wisely, and increase it. To increase wealth while distributing it may seem a strange paradox; but

it is a law that the thing we use is the thing we increase, whether it be mind, muscle, or money.

I am writing this in beautiful Italy, where I have felt, all through my life, that the loftiest sentiments prevailed, but I find that, like so many other places in the world today, there has been a lowering of standards, and I am more convinced than ever that the great need of the world is "More love for thee, O Christ, more love for thee."

Before me lies an editorial from the New York Commercial, which a friend of mine kindly sent me from America. It quotes from a letter sent out by the National Association of Credit Men to its members, in which it states, "The producer of commodities must not in these days take advantage of scarcity and a pressing need to impose the biggest profit that a given commodity will bear." The world is starving, not for material things but for spiritual impulses, and plain speaking about spiritual ideals is the most needed thing in the world today. One of the most encouraging signs of the times is the fact that such organizations as the Credit Men recognize the need of something more than mere material things of life. The human element is being recognized as an important factor in business. The elder Morgan used to say that he did not care what security a man offered for a loan, after he had seen the man. In other words, it is the moral risk which is the chief factor to be considered.

At the beginning of the war, one of the youngest members of the Produce Exchange, engaged in the flour business, received from a foreign government a contract too large for him to handle with his resources. The contract came to him because the smaller orders which he had filled had been strictly according to sample and the terms of the orders carried out with scrupulous care. His new contract required the financial coöperation of one of the largest banks in the city. He went to his own bank, where his account had never exceeded

a few thousand dollars, and they sent him to the larger bank with a letter which stated, "Mr. ——— has not very much capital, but he is one of the finest moral risks we know of." Whereupon the big bank got behind him and saw him through. Today he is one of the prominent men in the business world, and one of the best proofs of the truth of Mr. Morgan's theory.

To those who are desirous not merely of becoming rich, but of proving in their own lives that God is a better supply than all other sources combined, I would recommend a daily interview with the Holy Spirit. Select a time and a place where your silence may be observed with the least chance of interruption, and, having shut the doors of the mind against all suggestions from the world of sense, commune with the all-hearing, omnipresent Mind, which is God. No matter what suggests itself as a hindrance to your progress, whether it be a fear of impending evil, a suspicion that others are working against you in underhanded ways, or the belief that "One can never tell which way the cat is going to jump," there is protection for you in Truth. Remember that religion is the perception of your unity with God, and then assure yourself in the silence of that fact, for this communion with God is "The Practice of the Presence of God" in your affairs. Say to yourself:

"My life is hid with Christ in God at this moment, as always, therefore I am in the eternal where there is no past nor future. Neither yesterday's mistakes nor tomorrow's experiences have any weight with the possibilities of today, for 'Today is the Lord's day.' I am the manifestation of that omnipresent Substance in which there is no lack and no limitation. My needs are all met already by that supreme intelligence which never created anything without making proper and ample provision for it. I am not afraid, for I trust in Him whose word is better than man's bond. I am heir, joint heir with Christ to the kingdom of God and all that is included in this kingdom of all-sustaining love,

"I owe no man anything save to love him and to coöperate with him in bringing into visibility the invisible Substance which underlies all reality. My only debt is to serve the Good, and the Good will recompense me with 'good measure, pressed down, . . . running over.' I speak the word of abundance, and my word shall not return unto me void but it shall accomplish that for which I utter it. God is able to make all grace abound toward me, that I, having all sufficiency in all things may abound to every good work. My God supplies all my needs according to his real riches, and not according to man's seeming poverty. Eye hath not seen, nor ear heard the things which God hath prepared for me because I love him with an everlasting love. Of myself I can do nothing, for, 'Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.' The words I have spoken in silence and in truth are Spirit and life and they shall bring unto me that which God intends me to have and to enjoy. Praise be unto his holy name, which is Good."

REQUIREMENT

We live by Faith, but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds.
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm—rooted in the faith that God is Good.

—*Whittier.*

THE SILENCE

E. V. INGRAHAM

[There has been a demand for the publication of Mr. Ingraham's treatment of the silence, by those who have taken his course of lessons at Unity Intensive Training School sessions. Because of this, and because also of the perennial interest in and the necessity for a thorough understanding of this vital theme, we are glad to present the course to Unity readers.—EDITOR.]

Lesson I.

STEPS PREPARATORY TO THE SILENCE

THIS IS the first lesson in a series of three, to be presented in an endeavor to make very clear and tangible the question of the silence. In the beginning it is well to remember that the "silence," as taught by the Unity School, is but a method of prayer.

But, you may ask, if the silence is prayer, why do we need any instructions? Simply because we have not received from our prayers or from our silences the response which our desire for spiritual progress demands. The Scriptures are full of instructions in regard to the preparation for prayer, prayer itself, and the answer to prayer. In Hebrews 10:22, Paul gives some instructions in regard to preparing for prayer. "Let us draw near with a true heart in fulness of faith." Again, there is that very familiar instruction: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret."

There is an old and timeworn statement, "Well begun is half done," and the right approach in prayer determines a good proportion of its effectiveness. It is to assist in making this right approach that this lesson is designed, and we therefore trust that we may make each phase of it perfectly clear, and that each step will be earnestly applied.

Remember, the steps as given are not arbitrary rules; they are presented in the knowledge that one point may be necessary to one person, and yet another point may be necessary for some one else. We only wish to clear up all possible difficulties for our students.

The effectiveness of prayer does not depend upon the form followed but upon the spirit involved. The monotonous beat of the Indian medicine man upon his tom-tom, as an appeal to the Great Spirit, has worked relatively as many miracles for the red man as has prayer for the modern metaphysician. If one discerns the purpose of the form, and receives the thing for which it was designed, it is well. But if one through following the form loses sight of its purpose, it were better that the form did not exist.

Henry Ward Beecher said, "A man has a right to go to God by any way which is true to him. If you can think it out, that is your privilege. If you can feel it out, that is your privilege. One thing is certain: the child has a right to nestle in his Father's bosom, whether he climb there upon his knee or by the chair by the side of him; any way, so that it is his Father. Wherever you have seen God pass, mark it, and go and sit in that window again." It is in this spirit that we present these lessons. By the method we shall outline here, others have come into a closer realization of the power and presence of God, and we sincerely trust that you, in following the suggestions, may also receive the blessing of a closer communion with him.

If you have any ideas that the silence is mysterious or difficult, give them up. Let us study together the simplicity of the means by which we commune with God and the ways in which we may most effectively appropriate these blessings which have been ours from the beginning.

Before entering upon the practice of these preliminary steps, it is important to establish clearly and def-

initely in mind the fact that there is but one presence and one power in the universe—the presence and power of God. To deny this is to deny the very nature of God, who is described in the Scriptures as omnipresent, omniscient and omnipotent. Paul's realization of the omnipotence of God is described in the eighth chapter of Romans: "If God *is* for us, who *is* against us," and again, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." David expressed his realization of the allness and the presence of God in Psalms 139:1-18, and this should be read to strengthen your realization of Him. We live, move, and have our being in God, but it is only through contemplating and studying the fact of unity that it becomes real to us. Therefore to get the good out of these lessons, we ask you to take your first step by spending a few days in realizing this truth:

"There is but one Presence and Power in this universe, the Good omnipotent. In omnipotent Good, I live, move, and have my being."

In contemplating this fact, and as the realization of it begins to be felt, one instinctively begins to relax and let go of the mental and physical tension in which he is accustomed to live. This is a part of the receiving process by which we appropriate the gifts of the Spirit and incorporate them into our being. Nothing ever becomes ours until we receive it, because acceptance is the first requisite to ownership. Any amount of wealth may be ours potentially, but until we lay hold of it we do not possess it for any practical purposes.

Physical relaxation is not inertia. It is merely a state of absolute physical freedom and responsiveness. It is that state in which the body cells are free from the consciousness of strife and strenuous effort.

While the most potent factor in attaining relaxation

is the consciousness of the presence of the Spirit of God, yet in the beginning all persons do not seem to be able to attain this consciousness. To those who cannot relax by this method, we would say that relaxation may be attained by quietly and confidently speaking to the different portions of the body, telling them to "relax." The cellular and functional activities of the body are controlled by the subconscious mind, and all that this mind needs is proper training. We have trained it with the idea of strife and strenuous effort, and we may now train it to release every cell from bondage to these ideas, by simply passing the word "relax" on to it in the full assurance that it is an obedient servant that will carry out our slightest wish.

The process of relaxation under the above outlined method really becomes a process of freeing the cells of the body from the slavery to our misconception of life. If, to the idea of relaxation we can add the idea that we let free every imperfect idea that holds any portion of the body, it also becomes a great healing process. It must always be remembered, however, that we are not only letting go of every limited idea and condition, but also letting go *to* the one Presence and Power of the universe. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," but only those who receive his Spirit have power to become sons of God.

It is therefore understood that physical relaxation, as we would practice it in connection with the "silence," is a state of physical receptivity to the Spirit of God, that we may not only become acquainted with it and thereby attain peace, but that the fullness of his Spirit may be manifest in us, that wholeness and perfection may be expressed in us, through us, and for us.

We cannot too strongly emphasize that the silence is not a state of negativeness, or inertia. In a proper practice of the silence, the mind is exceedingly alert and the body very much alive. Most of us have gone into the silence without expecting any definite response. But

we should go into the silence with the greatest possible expectancy. We must be like the little girl who went with the grown folks to the church to pray for rain. She took her umbrella with her, and when the others asked her why she was taking it, her reply was, "Why! Aren't we going to pray for rain?" She was full of expectancy, and was awake to the possibility of what was to follow the prayer of faith.

The subject of concentration is necessarily involved in this matter of the silence. Let us understand first of all, however, that concentration is not fixing the mind upon a given point, either inside of the body or outside of it. Neither is concentration holding the attention to a given word or to a given statement, for this is confining the mind's activity and is not conducive to effective thinking. In the sense in which we practice concentration in these lessons, it is the process by which we unify all the forces of our being to a given purpose; our chosen purpose is to become conscious of the one Presence and Power of the universe, and to give this Presence and Power complete expression in mind and body.

Concentration is sometimes described as sustained attention. This is a very comprehensive definition when we understand that all the forces of our being follow in the direction of our attention. This fact reveals one of the values of the process of physical relaxation, as above described. By the time one has given his attention to each part of his body, from the top of his head to the tips of his toes, the activity of all his forces are within. When to this activity is added the realization of the one Presence and one Power, the full force of the creative Spirit of the universe has been directed into the body, and will, if continued to be realized, work a great transformation.

Interest is the most effective means of attaining true concentration. It is not difficult to sustain one's attention, once the mind becomes vitally interested. The interested artist will paint indefinitely, without regard to

time. The interested writer will work hours with no other thought than that of transferring to paper the ideas that are alive in his consciousness. The interested reader will read into the wee small hours of night, not knowing that time is passing. Interest is both the means of shutting the door of consciousness to outside things and of opening the door to the realization of the thing one seeks.

Think a moment. Would it be difficult to concentrate upon the fact that some one had promised to reveal to you a great secret? Suppose the time of the revelation were a week off. If you really believed that this person would tell you the secret, would it be difficult to think about it in the meantime? No, it would occupy your thought by day and very likely your dreams by night, if you were able to sleep at all. Perfect concentration would result just because of your vital interest. Nothing which any one could tell you could possibly be so interesting as that which the Spirit of God within has to reveal to you. Can we not have the same all-absorbing interest in learning what Spirit has to give us that we have had in other things? That which the Spirit has to give includes more than all which could possibly come from all other sources.

Every time we turn our thought toward the indwelling Spirit of God to contemplate its power and presence, we turn our faces toward the light,—"the light, . . . which lighteth every man, coming into the world." In that light we may not only learn who and what we are, but we may also learn the will of God for us in every phase of life. In the days that follow, ask yourself many times if you are interested in receiving this light. If so, keep an alert attention fixed upon it, that you may not lose a single ray. Keep physically relaxed —free—so that every ray may penetrate into the innermost and outermost parts of your being, and in that light you will not only realize the truth about life, but you will be blessed with an everlasting blessing by the one and

only Presence and Power in the universe, the Presence and Power of God.

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

KNOWING GOD

Every new experience is a new opportunity of knowing God. Every new experience is like a jewel set into the texture of our life, on which God shines and makes interpretation and revelation of himself. You hang a great rich dark cloth up into the sunlight, and the sun shines on it and shows the broad general color that is there. Then one by one you sew great precious stones upon the cloth, and each one, as you set it there, catches the sunlight and pours it forth in a flood of peculiar glory. A diamond here, an emerald there, an opal there, the sun seems to rejoice as he finds each moment a new interpreter of his splendor, until at last the whole jeweled cloth is burning and blazing with the gorgeous revelation.

Now a much-living life, a life of manifold experience, is like a robe which bursts forth of itself to jewels. They are not sewn on from the outside. They burn out of its substance as the stars burn out of the heart of the night. And God shines with new revelation upon every one. And the man who feels himself going out of a dying year with these jewels of experience which have burned forth from his life during its months, and knowing that God in the New Year will shine upon them and reveal Himself by them, may well go full of expectation, saying, "The Lord is at hand."—*Phillips Brooks.*

IF WE WILL

The will is free;
Strong is the soul, and wise and beautiful;
The seeds of godlike power are in us still;
Gods are we, bards, saints, heroes, if we will!

—*Matthew Arnold.*

IS RESISTANCE EITHER NATURAL OR SCIENTIFIC?

W. I. Hoschouer

[The following article is the reply to a letter received from an officer in the United States army. He set forth and ably defended the idea that "resistance is the law of life," and that upon it depends the safety of the individual and the progress of the race. This discussion is intended merely to set forth the main reasons why the position is not well taken and should be abandoned.]

THE MAIN point raised is that of resistance versus nonresistance, as an attitude of mind and a habit or practice of living. You feel that resistance is the law of life, and that upon it depends the preservation of the individual and the perpetuation of the social order. To the metaphysician, however, the matter appears in a quite different light. He knows that what you affirm as the law of life is but the psychological order of human experience. In other words, the phenomena you mention are but the facts of human or mortal experience and have no direct, normal, or natural relation whatever to the Truth of Being, or to the real God made law of life.

Resistance, as man knows and manifests it, does not exist in nature. Natural forces balance and complement each other, but never at any time do they resist each other. If they did (each force being infinite), creation would be dissolved and chaos would reign supreme. In fact, if the infinite negative were opposed to and should resist the infinite positive, constructive action of any kind would be impossible. Contrary forces of equal magnitude either block all action, or slowly through friction, destroy each other. If this is true from the standpoint of universal forces, it is equally true of the slightest manifestation of force; hence if cosmic resistance would be destructive, individual resistance would have exactly the same effect, whenever and however applied.

Creation is built up and maintained by the positive and negative activities of constructive forces, the balance of which makes possible the world of forms, in which both these activities are constantly manifesting. Their relation is not one of antagonism, but rather one of attraction. Each has an affinity for the other, and in their efforts to combine and recombine, the creative activities are carried on. At no time is there the slightest antagonism, resistance, or friction, present in these natural processes. So harmonious is natural action, that it is entirely correct to say that Love is the Reality of the universe, and that all natural laws are laws of Love and all natural processes the activities of Love.

Taking it for granted that this is true, it is clearly seen that resistance has no place in the nature of things; that whatever it is, it must be accounted for, not in the Principle of Creation but as an element outside of and beyond it; that is, as an element not connected with that Principle in any way. Necessarily, then, resistance cannot be a determining factor in promoting good either individually or collectively, as good is a product of Principle and not of that which is the opposite of Principle.

This deduction would naturally answer all questions such as, "Is not the universal law itself . . . formulated in such way as to anticipate resistance?" and "Is it not axiomatic, that not to resist would instantly invite degeneration, thereby causing the great scheme of creation itself to fail?"

It is very clear to metaphysicians that all growth is dependent upon the complementary and harmonious activity of the life forces in the plant, animal, or man, as the case may be, and not upon any supposed quickening or strengthening as the result of resistance of part to part in the organism of the creature itself, or of the creature in relation to its environment. It is harmony with and not antagonism to environment, that makes it a factor in the advancement of the race. If environ-

mental forces were naturally hostile and had to be resisted, their effect would be destructive, and they would hinder rather than help in cosmic evolution. All nature is friendly to man, is an axiom of metaphysics.

But it may be urged that resistance is not necessarily destructive, that it may be constructive as well. In support of this theory, the materialist offers as an example the athlete who develops his muscles, as is claimed, through "resistance exercises." But let us examine this case, that the fallacy of the contention may be clearly pointed out. The increase of muscular power comes, not because of resisting the inertia of the dumbbells, but because of the concentrated effort of will in exercising dominion over them. This is not resistance, hence the advantage gained is not due to resistance, but to the natural, normal exercise of a function of mind and body. The same is true of every other mental or physical effort. In every case, the result is due to the action itself, initiated from within, and not to the motive in the mind of the individual or to a quality or condition in the thing acted upon.

Instead of resistance preventing the degeneration of the race, just the opposite appears to be true. All degenerative influences, such as war, pestilence, famine, and disorder of any and all kinds, can be traced either directly or indirectly to some form of resistance in the race consciousness. In his ignorance, man has set himself against the Divine Order of creation, and instead of working in harmony with it, he resists and attempts to go his own individual way. This produces friction in his consciousness, with consequent mental and physical disorder. If carried too far, the error becomes positively destructive and finally ends in degeneration and death. Careful reasoning will show that in no case is resistance of any kind ever really beneficial. The good results that *seem* to flow from it, can, in every instance, be traced to an entirely different or nonresistant cause.

What is resistance? Metaphysical analysis reveals

the fact that it is a quality of consciousness expressed in an attitude of mind, and that it is found only in animals and in human beings. In other words, resistance is simply an *attitude of mind*. For this reason it appears in the animal and in the human creation only; that is, in self-conscious creatures, those having the power of independent or self-willed action. It is not found in the plant kingdom nor in the mineral. Here the entities are governed entirely by natural law, they having no power of independent, self-directed action. In the animal and in the man, however, the element of self-will not only exists, but is dominant. This is especially true of man, and it was through the wrong exercise of self-will that the idea of resistance became established in the consciousness of the race. In substance, then, resistance is a mental characteristic born of wrong thinking and acting. It is an attitude of mind *not* in harmony with the Truth of Being but actively opposed to it.

Strange as it may seem to the physical scientist, what he has assumed to be a natural characteristic, and which, in his thought, is vested with the dignity of principle or law, is nothing more than an attitude of mind which interferes with, rather than promotes, race progress. Instead of depending upon resistance as its leading factor, evolution has proceeded on an entirely different basis—that of harmonious unfoldment of inherent power from within, under the inner impulse or energy of the "will to live." This "will to live" is a Divine Power, the Life Urge, and does not depend for its existence upon resistance or anything else. It is Principle itself in action,—operating from the within of every creature. Just to what extent resistance might increase the expression of this Life Urge, is a matter of conjecture, and we shall not attempt to discuss that phase of the subject in this connection.

The resistant tendency in man is the result of a false belief in the existence and reality of a power in the universe other than God, the Good. It is supposed

that this power is evil, that is, opposed to the Good, and that it must be fought against and overcome in order to establish and preserve the Good. Here we have the mental source of the resistance idea, a source *not* in Principle but in a false human belief. So powerful has this belief become that for centuries it has dominated the race consciousness and determined the destinies of nations. It has crystallized into a racial attitude of mind, and for this reason it *seems* to have the characteristics of natural law. This error belief is what set man against man and man against nature, with the resultant struggle for supremacy, which has caused unlimited misery and deluged the earth with blood. Until this false conception is corrected through spiritual understanding, man will continue to suffer from the baneful effects of this perversion of the Truth of Being.

The race consciousness, as it exists today, is very largely made up of error thoughts and feelings, wrong will impulses, impure desires, unspiritual ambitions, and the like, and in any plan for the betterment of conditions either individual or collective, these must be taken into consideration. Perhaps most of the race consciousness is good, that is, in harmony with Principle, but there is enough error in it to cause the havoc apparent in the world today. This error is the one and only cause of all disease and suffering, and even of death itself. It is the first cause of contagion, and before man can become disease proof, every vestige of it must be erased from consciousness. He must know that he is a spiritual being and as such not subject to anything but good. When this true, or *I Am*, consciousness is fully established in him, he will cease from evil and follow the good only, in thought, word, and action. Then only good can result from his life activities. Having learned to think and act in harmony with Principle, he will be established on the rock of eternal Truth, and shall abide forever.

In order to accelerate race progress from the lower

to the higher levels, it is necessary that all error conditions be faced squarely and handled intelligently. The world is as it is, no matter how or why it became so; therefore, the most important thing to consider is how to change the present situation permanently for the better.

Two principal methods of doing this are in use today, the material method of the physical scientist, and the spiritual method of the metaphysical, or spiritual, scientist. Each claims to have the only ultimate or complete remedy, and there is much needless disagreement between the two schools of thought and practice. Differing as they do as to the fundamental cause of the conditions to be remedied, it is not at all strange that there should be lack of agreement as to the best method of curative procedure. The materialist asserts that physical measures only are effective, and he applies them by resisting the influences to be eliminated. The metaphysician declares that only mental or spiritual agencies can reach the root of the trouble and effect a final readjustment. He applies his remedy by realizing Good and increasing its influence in consciousness. He does not resist evil; he simply denies it away.

The belief that the spiritual is the specific and ultimate remedy, is growing rapidly, hence it is being applied on a scale never before known in the history of the race. The physical methods have been tried and found wanting. Dealing with effects only, the result was found to be but partial and temporary. The root of the error being untouched, its evil influence reasserted itself again and again, with varying degrees of intensity. This constant reappearance of disease (thought to have been eradicated), first brought home to the world the realization that physical remedies were insufficient and could not be depended upon for perfect results. Then, when the greatest discovery of the ages was made, namely, that *all* causation is in mind, not in matter; that *all* cause of disease is in the consciousness

of the individual, not in his body, the doom of the material remedy was sounded. Now the material type of practice is being rapidly supplanted by psychological, and especially by spiritual, methods.

Here the question, "Should all material efforts to control disease, and especially contagion, be abandoned?" naturally arises. The metaphysician answers, "No." While he neither uses nor countenances them in his own healing practice, he realizes that they are necessary to those who do not yet know the better way. So long as the race mind is prevailingly material, physical science with its resistance method will have its place and materia medica will be in demand. The increasing interest, however, in spiritual healing, is undeniable evidence that the race consciousness is changing from the material to the spiritual basis. As this change progresses, material means will be used less and less, and finally will be abandoned altogether.

One of the most important steps for the individual to take in passing from the material to the spiritual basis of consciousness, is the complete elimination of the resistance idea. He must learn not to resist evil but to overcome it with good. He must not give belief in evil as real and powerful, a place in his mind, and then set out to destroy the thing he believes in. He must know that evil is a belief and the adverse mental effect of that belief, and act accordingly. Until he knows that it is neither true nor real, and that its only power is that put into it by the human will efforts of those who believe in its reality, his progress will be slow. Just to the degree that false belief is cast out and Truth established through spiritual understanding, is permanent advance made in spiritual realization.

The most pernicious and insidious type of evil belief to be eliminated, is that which asserts that evil is something in itself and must be overcome by a resistance sufficient to destroy it. To the material minded, this seems reasonable, whereas it is just the opposite of the

truth. But so long as man believes the error to be Truth, and acts accordingly, evil will flourish in spite of all the efforts made to uproot it. When people battle against evil, they give it at least the appearance of reality, and while they are getting rid of one form of it, they are at the same time and by the same act, sowing the seeds of another form quite as bad. This is why evil flourishes and seems to increase, notwithstanding the heroic material efforts made to destroy it. The mental recognition of disease as a reality, and the effort to overthrow it as such, constitute evil, which must in turn be cast out. In other words, the final result of the so-called curative measures of the physical scientist is in itself a form of the very evil which he seeks to destroy. To handle this very highly attenuated and subtle error, spiritual methods must be resorted to. Because of this fact, the metaphysician rejects the material idea and practice altogether and employs the spiritual or ultimate remedy. He lays the ax of Truth at the very root of the tree of error belief, and because his method is fundamentally true and adequate, the effect is wholly good and the improvement permanent.

Let it be understood that the metaphysician does not condemn the use of material means by those who are still under the dominion of the race thought, those who are not yet acquainted with the spiritual remedy. They must do the best they can. So long as they are subject to Cæsar they must render unto him the things that are his. It is only when they forsake the material Cæsar and turn to the spiritual Christ that they can understand and apply the Truth of Being. When they come to the metaphysician for help, he tells them that they must abandon the old error beliefs and put their trust in God, or Spirit, in order to be healed or protected by divine means. When this is done, when the consciousness is single to Truth, new beliefs are established and the regeneration of mind and body is begun. This, in brief,

is the procedure of metaphysics in handling the problems of human life.

In dealing with contagion, such as that mentioned in connection with your army experience, the metaphysician proceeds according to the fundamental principles of spiritual science. Knowing that nine tenths of contagion is nothing but fear and its destructive effects, he begins to eliminate the fear in order to dissolve the cause of the disease appearance. He knows that fear makes people susceptible to the very thing they fear; therefore, to avoid contagion, he banishes all fear of it. This sets mind and body free, and so stimulates the vital forces that disease invasion becomes impossible. He does not waste energy in resisting the disease. He throws all the power of his mind into the effort to realize the spiritual nature of Being—man made in the image and likeness of God and sustained by Him. This realization, with its resultant mind activity, neutralizes the fear thought of disease and substitutes for it a positive health thought. This done, the cure is accomplished and protection against future contagion is assured.

Instead of issuing orders "to resist the invasion of disease," why not issue orders to increase the expression of health? The object is not primarily to overcome contagion but to preserve the health of the men. Then why not give your whole attention to building up such a positive health consciousness in them that they would be entirely immune from contagion in any form? This could be easily done, and then the preventive measures usually employed would never be necessary. Of course you do not do this, because right here you are betrayed by the resistance belief. You think of the disease as a malicious something having the power to harm and even to destroy human life; the men, not knowing the Truth of Being, think the same way: then all unite in an effort to destroy the thing believed in. The result is often beneficial, not because of any special virtue in the material means used, but because of the

active and powerful belief in their efficacy. In other words, the good results you obtained were wrought by *mind* and not by matter. It was the *mind* action expressed in the positive *belief* in the certainty of the result, that brought it to pass. Had this belief not been present, the preventive measure would have been of little value. If the same degree of belief in the power of mind alone to cope with the situation had been manifested by all concerned, or even by a considerable part of them, much better results would have been obtained. It was the mental action identified with the application of the material preventives that wrought the miracle of protection. Without realizing it, you used *mind* instead of matter. Why not use mind directly in all such cases? If this were done, the resistive sanative measures of physical science would soon be abandoned for the sure and certain nonresistance remedy of the metaphysician.

THE DIVINE GUEST

My house is swept and garnished bright,
  My vesture fair to see;
I listen for the knock this night,
  Of Him who sups with me.
O keep me pure, and still, and white,
  That I may ready be—
To open wide the door this night,
  For Him to sup with me!

He may not come! O fears, take flight,
  And surely I shall see
His promise kept, that on this night
  My Lord shall sup with me!
Lo! he is here—the waiting night
  Is gone! My heart is free
To rise in glow of morning light,
  And feast, dear Guest, with thee.

—*F. M. Moodie.*

SUNDAY LESSONS

LESSON 8, FEBRUARY 20, 1921.

Unity Subject — REGENERATING THE FIVE SENSES.

International Subject—THE WISE AND FOOLISH VIRGINS.—Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT—*Watch therefore, for ye know not the day nor the hour.*—Matt. 25:13.

SILENT PRAYER—*The source of my hearing, smelling, feeling, and tasting is not in the flesh; it is in spiritual understanding.*

"The kingdom of the heavens" is a state of consciousness in which soul and body are to be harmonized with Divine Mind. This requires a building up of man along several lines; so Jesus uses many comparisons in his parables representing the kingdom of the heavens.

The ten virgins represent the senses. The senses are five in number, but they have a twofold action—therefore, five within and five without. The outer senses are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent upon centers of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the center within. This contact is made through consciousness, on the part of the individual, with the source of life and sensation. If we "slumber and sleep" on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the higher consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union (marriage), which may be consummated when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is a subtle joining of Spirit, soul, and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of the heavens. This kingdom is built up in human consciousness day by day, or rather, degree by degree. Sidereal time is not a factor, but the right adjustment of thought and act to the Divine Law overcomes the claims of time and fulfills the Law.

The way to supply oil in the lamps of the foolish virgins is to affirm that the life source of hearing, smelling, feeling, and tasting, is not in the flesh, but in spiritual understanding. This is absolute Truth which can be proved from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentration Spiritward, make the union by which the senses are constantly supplied with the universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

QUESTIONS

1. Why did Jesus use so many comparisons in his parables representing "the kingdom of the heavens"?
2. In spiritual unfoldment, what do the ten virgins represent to the student?
3. What is the outer sense dependent upon for its nerve force?
4. What is the marriage?
5. How shall we supply oil in the lamps of the foolish virgins?

Lesson 9, February 27, 1921.

Unity Subject—INCREASING MAN'S CAPACITY.

International Subject—REWARDS OF FAITHFULNESS.—Matt. 25:14-30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.
15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.
16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that received the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

22. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said. Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things.*—Matt. 25:23.

SILENT PRAYER—*Not doubting concerning the increase and reward, I fearlessly do the will of God.*

This lesson shows how the soul increases its capacity in the understanding of Divine Mind. We are the offspring of that Mind, but we must acquire self-consciousness, with all that it implies.

Involved in us is the capacity to evolve or bring forth Divinity. Divine Mind is the man who delivered his goods unto his servants and went into a "far country." The talents are capacities; evolution is their increase.

The five talents are the five senses. These are fundamentally spiritual, and the "increase" is the realization in consciousness of their spirituality. Before we can see truly, our sight must be increased until spiritual perception is developed. Then our sight is established. This is true of hearing, feeling, etc. The five avenues of expression are to be under the dominion of the individual, and their reality is to be proved and demonstrated.

It is a fact that unregenerate men and women are ignorant of the real character of the senses. To such, the eye is a telescope and the ear a telephone. Explain that it is the mind that sees and hears, and they are incredulous. In the regeneration these facts are made plain to the individual, and he learns the law of mind increase. This is the gain in the talents, which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought, are in danger of timidity and cautiousness.

The fear that they will do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully wrapped and buried their talents. These people are usually more or less bitter because others have succeeded while they have failed.

The cause of failure is not incapacity, but a failure to rightly use capacity. Potential capacity is really all that man possesses, until he has made his talents his very own by opening up their inner nature. This is the increase that pleases the Lord, and the servant who does this is put at His right hand.

It looks like a hard law that would take away from a man that which he seems to have, because he fails to increase it. But such must be the condition of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to consciousness. When man fails to increase his natural talent by right use, he misses his opportunity and the talent that was lent him is taken away and he has nothing left. Thus the Lord takes away from the fearfully cautious servant the potential seeing or hearing, and he is left in total darkness.

QUESTIONS

1. What capacity to evolve is involved in man?
2. How is true sight established? True hearing? etc.
3. What is the gain in the talents which was commended by the lord?
4. What is the cause of failure?
5. What becomes of potential talents that are not regenerated by the individual?

Lesson 10, March 6, 1921.

Unity Subject—LOVE VS. MATERIAL VALUES.

International Subject — JESUS AMONG HIS FRIENDS.—Matt. 26:1-13.

1. And it came to pass, when Jesus had finished all these words, he said unto his disciples,
2. Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.
3. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

4. And they took counsel together that they might take Jesus by subtlety, and kill him.

5. But they said, Not during the feast, lest a tumult arise among the people.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

GOLDEN TEXT—*She hath done what she could.*—Mark 14:8.

SILENT PRAYER—*The love of God is greater than the measure of man's mind.*

In this lesson Mary and Martha represent two aspects of Love—Martha that love which ministers to the physical, and Mary that which attends to the spiritual. Both are friends to Jesus, but he commends Mary above Martha (Luke 10:41, 42).

Martha does not consider that anything has been done unless there is external evidence, as ministering to the body and its needs, while Mary sits at the feet of Jesus. John says that Mary poured the ointment upon Jesus' feet. Feet symbolize the understanding, and when Mary pours upon Jesus' feet the precious ointment, she is symbolically bathing his understanding with the fragrance of love.

This is a lesson of great import to metaphysicians, because the tendency is to concentrate upon the understanding and count its logic and cold reason as fulfillment of the law. But we learn by experience that the cold science of mind, without the warmth of the heart, is a very chilly doctrine. An eminent Christian Scientist once said that she had observed in her experience of fifteen years among those who were putting the doctrine into practice, that those who were self-sufficient and exacting, those who were narrow and bigoted, those who were penurious and stingy, those who were cold and indifferent to the needs of their fellows, those who were critical and condemnatory—all showed an increase of these tendencies when they cultivated the Science as a doctrine based upon the understanding, alone. The floodgates of Love must be opened in the soul, and its precious, fragrant ointment must be poured out upon the understanding. This fills the whole house, or body, with a balm and odor that heals and blesses all.

Acquisitiveness—Judas—says that this precious substance should be sold and the poor be supplied. That is, the faculty of accumulation would not pour out so precious a thing as love without getting a money value in return, in order that the poor, or thoughts of bodily need, might be supplied.

It is this Judas that says, "It is better for people to pay promptly for all teaching and healing. You have temporal needs that have to be supplied. Don't be too liberal with this precious truth; it is valuable and will bring money. Don't pour out your love and healing sympathy indiscriminately; make people pay a good round price, and they will appreciate what they get."

But remember that this Judas is "a thief" and a deceiver and betrayer of his own. He is deceiving the whole world today, and even metaphysicians who are free in every other way are bound by his false reasoning.

The understanding has its days of darkness, but where love has been quickened and the whole con-

sciousness flooded with its sympathy and compassion, there is always consolation. Jesus referred to this when he said, "Suffer her to keep it against the day of my burying."

QUESTIONS

1. What do Mary and Martha represent to the overcomer?

2. What does pouring the ointment upon Jesus' feet symbolize?

3. Why should one not depend upon cold reason alone as fulfilling the law?

4. What does Judas represent? What wrong attitude does the Judas nature cause people to take?

5. What part has love in dispelling darkness from understanding?

Lesson 11, March 13, 1921.

Unity and International Subject—THE LORD'S SUPPER.—Matt. 26:20-30.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth

of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

GOLDEN TEXT—*As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.* I Cor. 11:26.

SILENT PRAYER—*I am come that ye might have life, and have it more abundantly.*

This is a lesson on sin, and how to escape its consequences.

The feast of unleavened bread, or the passover, was kept in commemoration of the escape of the first-born of Israel, when the angel of death passed over. The lintels and doorposts were sprinkled with blood; when the Lord saw this sign, the household was spared.

The "first-born" in consciousness is *I*—self-identity. In Egypt, or ignorance, it does not know that it is immortal; it seems to go down when the thought, or angel of death, passes over. In the *Is-real* state it proclaims life—sprinkles blood on its doorposts.

Jesus came to proclaim a new and stronger influx of life: "I came that they may have life, and may have it abundantly." Sin is "missing the mark," falling short in expressing God's ideas of ourselves. If death and suffering are parts of our experience, it is self-evident that we have not eaten the passover with Jesus.

Among our disciples, or faculties, is one whose tendency is such that through it we are brought into condemnation and suffering. This one is known from the first; it is Judas—self-appropriation. In its highest office this faculty is Judah, spiritual appropriation through prayer and praise; introverted in human consciousness, it is Judas,—acquisitiveness. It is through the exercise of this faculty that suffering and crucifixion are brought about. It is the faculty that draws to us the substance of things. In essence it is good, but in its

personal sense "good were it for that man if he had not been born."

Yet, in our present state, Judas could not be excluded from the twelve. He carries the bag; he is the treasurer of our system, and a thief also. He is selfish, proud, ambitious, tyrannical. But he cannot be spared. The way to overcome his faults is to first point them out fearlessly—"Is it I?" "Thou hast said." Then the right relation is established by giving up absolutely the life and the substance which we have called our own: "This is my body; take, eat." "This is my blood; drink ye all of it."

Let go of the idea that you can personally possess even the life and substance of your organism. They are of the universal, and must be given up "for the remission of sins." When this place of absolute renunciation of all is attained, there rushes into consciousness a new relation; the fruit of the Vine of Infinite Life is drunk anew in every faculty, "in my Father's kingdom."

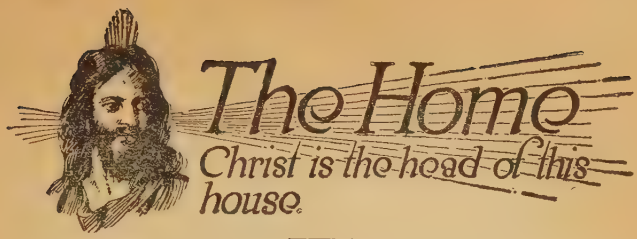
QUESTIONS

1. What does eating the passover with Jesus represent to us?
2. What faculty often brings us into condemnation and suffering? Is this faculty evil?
3. Can Judas be spared?
4. How is the right relation established in mind and body, when acquisitiveness has caused trouble?

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed perfection.

—*Walt Whitman.*

Make your best thoughts into action.—*Mme. Necker.*



WITH MY WORKBASKET

Yes, comrade, I have been idling in the hammock on the porch. A half hour's relaxation really does wonders in straightening out mental kinks and tangles, and it also helps to oil and polish the body machine. I like to take mine in the open, seasoned with fresh air and deep breathing. Ruskin, isn't it, who says, "There's no music in a rest, but there's the making of music in it; and people are always missing that part of the life melody and scrambling along without counting."

It's not so easy to quiet one's mind, as every one knows. Attempt to silence it in order to listen to the deeper voice, and you will find out how the back thoughts come trooping in—bobbing up from the subconscious region in an absurd and most illogical fashion! Only by persistent practice can one still the mental chatter, and hear with the hearing ear.

Do you know, I am feeling quite surprised and elated to be able to use my right hand at all this afternoon? Yet why surprised? That is one of the inconsistent things about us not-very-far-advanced students of Truth. We are surprised when Truth works. The student of mathematics is not surprised when the principle he applies to his problem gets the answer that will prove itself. Yesterday I burned my hand severely. The first impulse was to yield to pain and fear—wrong training of the subconscious, you see. But the reasoning mind quickly sprang to central and linked the Christiana consciousness with Truth and declared unity with the omnipresent Spirit. It was a claim not formu-

lated in words (I was just sitting down to luncheon with guests)—it was merely a conscious inbreathing of the one Life for a moment.

The pain gradually lessened, but did not depart. Luncheon over, I went to my room for a few minutes and put my realization into words. This morning there was nothing about my hand to indicate a burn—no scar, no soreness, no stiffness.

I do not always get marked results so quickly. That is because I do not always realize so clearly the allness, the everywhereness of God. Outward appearances beguile. Belief of separation persists. Oh! to so fully put on the Christ consciousness that it will no longer be I who live and speak the word, but Christ who lives in me!

To be a true Gospel messenger, a faithful bringer of the glad tidings of peace, and love, and joy, Christ must be "magnified in the body." Salvation is to the uttermost circumference of the infinite circle of being. "Ye are epistles of Christ," and we must preach the Gospel, the whole Gospel, and nothing but the Gospel.

> You are writing each day a letter to men,
> Take care that the writing is true,
> It is the only gospel that some men will read—
> That gospel according to you.

We do know—even we primary students are proving it—that to the degree the way, the truth, the life, is understood and accepted by us, our environment, so-called, is bettered; we come into kindlier, more harmonious relationship with body and world. So many of us Christ followers had lost our way in the maze of experience that we had to go back to first principles; but now, being rooted and grounded in the Truth as taught by Christ, we press to perfection (full growth) in him. We are no longer babes, requiring milk, but we are rapidly growing souls, partaking of the more solid food demanded by coming to maturity in Christ.

Well, dear basket, I must leave you. My cogita-

tions (unlike Daniel's) strengthen me and mine greatly. And how unburdened you have become during our silent talk!—*Aunt Christiana.*

WHICH WOMAN ARE YOU?

Each day she spoils her happiness
  By picking out the hardest thing
For her to get—a snowy dress
  Upon her child who loves to fling
Dust by the handfuls in the air
  And grime himself; a special shade
Of goods that she has seen somewhere;
  A certain *outre* width of braid—
Something exceeding hard to get,
But that she has to have or fret.

  So, though the sun shine warm for her,
    And though the day be bright for her,
  The world holds aye a storm for her,
    And nothing e'er is right for her.

Another says: "I must decide
  Which are life's big things, which the small.
If naught of cogent harm betide
  My loved ones, which are best of all
That I possess; if I can keep
  My wonted health and know no lack
Of needful clothing, food and sleep,
  No trifles that bestrew my track
Can trouble me! and I shall praise
The Giver of my glorious days."

  So though the small things oft go wrong,
    The larger joys of life are hers;
  Her lips are aye attuned to song,
    And she is glad, whate'er occurs.

—*Strickland Gillilan.*

Never call him fatherless who has God.—*Elizabeth Barrett Browning.*

SONGS OF JOY IN THE HOME

MARY S. FLINT

In every home where God is enthroned in the hearts of its members, praise abounds. It springs from every childlike heart that puts its trust in its heavenly Father. He who notes the sparrow's fall and clothes the lilies of the field in all their beauty, also puts "a new song in my mouth, *even* praise unto our God." This feeling of gratitude must come to the surface in notes of joy, therefore happy souls begin each new day by singing carols of praise.

From time immemorial mothers have taught their children to sing,

> Holy, Holy, Holy, Lord God, Almighty,
> Early in the morning our song shall rise to Thee.

Or the more ancient hymn,

> Lord, in the morning thou shalt hear
> My voice ascending high.
> To thee will I direct my prayers,
> To thee lift up mine eye.

In the hush of the evening hour, that same note of praise is felt, although in a more subdued way, for the devoted mother teaches her child to sing (after the "Our Father" prayer has been repeated) that sublime hymn,

> Abide with me,
> Fast falls the eventide,
> The darkness deepens,
> Lord, with me abide.

Or this,

> Now the day is over,
> Night is drawing nigh,
> Shadows of the evening,
> Fall across the sky.
>
> Jesus gives the weary
> Calm and sweet repose,
> With thy tenderest blessings
> May their eyelids close.
>
> Grant to little children

Visions bright of thee,
Guard the sailor tossing
On the deep, blue sea.

Thus the spirit of worship and reverence is early developed in the child's mind.

"JOLLY BOYS"

LOUISE C. NEWMAN

A Truth student trains himself to watch his thoughts, knowing that if his thoughts are in Divine Order his spoken Word will be. As he *is* the spoken Word of his own thought, to attain health he must think health, to attain his Good he must think his Good. "As he thinketh within himself, so is he."

As Jesus of Nazareth, the boy carpenter, built the Body of Christ with beautiful Words, using the fine tools of pure thoughts and the pattern of perfect Idea, so does the modern boy follow the Master Builder and bring forth the ideal he has himself conceived.

Our "Jolly Boys" are taught the right use of words; how to put health in place of sickness, joy in place of sorrow, kindness in place of cruelty, courage in place of fear, strength in place of weakness, plenty in place of poverty,—etc.

What thought will destroy fear?
The thought of trust.
What thought will destroy deception?
Unselfishness.
What thought will destroy hate?
Love.
What thought will destroy poverty?
God's abundance.
What thought will destroy pain?
I Am Spirit and cannot suffer pain.
What thought will overcome death?
The thought—"God is my life, therefore I am deathless."—*Unity Sunday School Catechism.*

And thus you may teach your child the Truth about Freedom, the true freedom that gives freedom to others

in place of the license which takes freedom from others and which is selfishness.

The boys in this particular Sunday School class, range in age from eight to twelve,—the so-called "thoughtless age," which is exactly the time to call forth constructive thought. The fertile mind of the boy is germinating ideas much more rapidly than he has power to develop them under normal processes, and he will the more readily accept the channels of expression suggested by the Truth standard.

And we have need to remember the first step is always with ourselves; we must "do" our "don'ts," "can" our "can'ts" and "will" our "ifs."

PRACTICAL CHRISTIANITY IN THE HOME

The home is the wonderful kingdom where the mother is queen. It is our first and greatest battle ground for freedom from error. Next to the individual, it is the greatest radiating center for Truth or for development of Truth. This being true, it becomes very important that we take this center into our earnest consideration, to see if in our new way of looking at old conditions we cannot learn some lesson that will help us to make it a power for good that will one day rule the world.

This realm over which you or I may be queen is almost entirely the reflection of our own souls. We form and attract to us in the visible according to the quality of ideas that are entertained in our thought realm. If conditions in our homes do not suit us, there is nothing gained in blaming some one else. Blaming others leads us away from the true cause, and we shall not be able to correct these unpleasant conditions if we do not know where they come from. I am sure you will all agree with me that each one is continually forming in her mind, *conceptions*. This we have always known; but we have not known that each conception must come forth, as much our children as are the flesh babes.

We did not know that anger, jealousy, condemnation, and hate, fostered in our thoughts, come forth as lusty children in our homes, to deal death and destruction to whatever comes in their paths. We have believed that thoughts were fleeting things that come and go within the mind. But now we know that each conception, whether good or ill, is given from within our womb of thought, and that it will one day stand out before us, either to please us or to give us pain.

If in our ignorance of this law we have not created what is pleasing to us, the remedy is plain. Let us learn to hold as fast and as best we can that immaculate conception which means the seeing of the Christ only, within ourselves and others. The closer we hold to this perfect conception the more perfect and satisfactory the result when our thoughts become visible, and the sooner our home kingdom will indeed be the kingdom of heaven. —*Anne Seidel.*

"ARE YOU THERE?"

I like to play close by my father's den,
Where he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once when I'd asked him if he still was there,
He called me in and rumpled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel, when they cry,
I call to our big Father, to make sure
That he is there, my childish dread to cure.
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—*Strickland Gillilan; Including You and Me.*

A HOUSEWIFE'S STORY

Love works with me all the day
  Sharing every homely task:
Love inventive, skillful, swift,
  Doing more than I could ask.

Mine is work of little worth
  Often but a dull routine,
Till Love whispers, "Judge not thus,
  See what I can make it mean."

Warfare with the daily dirt,
  Ministering to others' needs,
Making do with what there is,
  Trifling acts—like tiny seeds,

Yet, like these, Love's magic wand
  Turns them into blossoms fair,
Using all these common things
  Dirt and Refuse, Water, Air,

Then commands His Sun to shine
  On the flowers, and me as well,
Lightens up my lowly work
  Polished knocker, handle, bell!

Then (lest this were not enough)
  Paints Heaven's Glory, first and last,
Wakes me with a lover's blush,
  When the sky's most overcast!

Should some task seem doubly mean,
  Love reminds, "As much as ye
Do this unto one, the least,
  Ye have done it unto Me."

How can I then feel a drudge
  When Love woos me thus all day?
When behind each homeliest task
  Shines His Light, turn where I may?

—*Agnes Jones; Active Service.*

MOTHERHOOD DEPARTMENT

CONSECRATION

Mary, the mother of Jesus, consecrated herself to God. She spent the early years of her life in the temple, preparing herself for the Lord's work. The blessing which she received as a result of her devotion, was much greater than she had expected. This is proved by the fact that she was surprised, and even incredulous when the angel announced that through her the greatest boon to the race should be brought about. She had to be convinced that she was the vessel chosen of God for the manifestation of the Savior of the race.

The lesson of Mary in the temple is one that teaches us that he or she who absolutely consecrates the life to God, will receive a blessing transcending that which has been looked for.

The lesson of purification of their own bodies is the first lesson to be learned by the husband and wife who desire to become parents. It is the first lesson taught in our Motherhood Consecration Course.

All letters intended for this department should be addressed to the Motherhood Department.

In this, as in all other departments of the Unity work, no charges are made, but your lovingly consecrated offerings are appreciated, that there may be carried on the work of elevating motherhood to the high place in life which the Father of Life intended it to occupy. Every offering intended for the Motherhood Department should be so specified.

Denver, Colo.—I wrote to you sometime ago, asking your prayers for me through confinement. My baby was born on the 25th of September, a strong, healthy little boy. I cannot find words to thank God and Unity for what you have done for me. I did not suffer, as I did with my other children. The doctor and my sister were in the house only twenty minutes when the baby came. I had one labor pain. The doctor said to my husband that it was the quick-

est and easiest birth he ever saw. I was so happy and felt so strong. My sister, with eyes filled with tears, said, "Your Unity baby, Sister dear;" she put her head on my pillow and we silently thanked our dear heavenly Father and Unity for the help given me.—*Mrs. H. L. B.*

Waynesboro, Va.—How can I thank you for the beautiful, inspiring letter that reached me here! How I clung to those words of faith, all through the happy normal days preceding the arrival of my second son. I was in actual hard labor not more than twenty minutes, and it was all over when the doctor walked into the room. I did indeed bring forth my child in joy and thanksgiving. He is a plump, healthy, beautiful baby. I feel strong and well, serene, and very happy.—*A. M. F.*

San Francisco, Calif.—This is to tell you that Mrs. I. D. has given birth to a seven-pound girl, perfect in every way. The veins which were so enlarged a week or more before birth, were absolutely healed and normal. I never heard of such happening before. I praise and thank God and you for the perfect healing. The husband is healed of rheumatism.—*E. L.*

Long Island City, N. Y.—I must write and thank you for your prayers during the time when my dear baby was coming. A beautiful little boy was born to us on the evening of November 15, at 9 p. m. I had only a few hours' notice, and arrived at the hospital just one hour before the birth. I had no pains before or after; my nurses and doctor could not see how that was possible. I am now at home with our dear baby, and both of us are in perfect health. Thanks to God and to you, dear Unity. You may discontinue prayers.—*Mrs. M. McQ.*

LASTING REFORM

If you think that you are unjustly treated by your friends, your employers, your government, or those with whom you do business, simply declare the activity of the Almighty Mind, and you will set into action mental forces that will find expression in the executors of the law. This is the most lasting reform to which man can apply himself. It is much more effective than legislation, or any attempt to control unjust men by mortal ways.—*Charles Fillmore; Christian Healing.*

INNER VISION DEPARTMENT

SYMBOLOGY

[When a certain stage of spiritual illumination is reached, some people have visions or dreams of Jesus. We give the following extract from a dream interpretation, that its teachings may be a guide to others as they have the inner vision quickened to perceive the Christ.—EDITOR.]

In your dream Jesus represents your indwelling Christ, the Spirit of Truth. The cross with the inscription, "By this sign we conquer," indicates that through the crossing out of the carnal mind in you and the establishment of Truth in your consciousness, the victory is yours. Deny the limitations and errors of the mortal and declare your oneness with Christ, the Truth, that you may unfold in the Christ Consciousness. Hold firmly to Truth under all circumstances. Use the Word of denial and affirmation, knowing that the Word of God is all-powerful to bless.

Philadelphia, Pa.—I want to thank you for the beautiful interpretations of the dreams you sent me. It is wonderful how these things are revealed to us when our bodies are still in sleep. I know that my increased understanding is bringing me much good.—*Mrs. J. A. B.*

Pass Christian, Miss.—I am so proud of the answer to my letter, interpreting my dreams. It certainly opened my eyes to the knowledge and understanding of Truth, and I thank and praise God for the help Unity is to me.—*S. L.*

McDonald, Kans.—I am thankful for your teachings through dreams. The wonderful lessons you have sent me! I see now many truths that before were not clear to me. I am thankful for all Good. I know that only Truth can make us free. I praise God for health, harmony, and wholeness, in myself and everywhere.—*Miss B. B.*

Hollister, Calif.—Your letter containing the interpretation of my dreams, came yesterday, and I am amazed at the real significance of a dream that I had believed so long to hold an entirely different meaning. It all seems so very evident that I wonder I did not understand long ago. I thank you sincerely for your interest and help.—*Mrs. H. S. T.*

One thought includes all thought, in the sense that a grain of sand includes the universe.—*Coleridge.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

DAILY SUFFICIENCY

Give us day by day our daily bread.—*Luke* 11:3.

As the manna cast by Thy hand fed the wandering children of Israel, so do the elements of our daily supply come from Thy hand, to satisfy our every need.

Dear Father, we thank thee for thy unmeasured good to us, through Jesus Christ.

Thy rich, sustaining Substance is around us and within us. It feeds and clothes us according to our needs.

We are so grateful, our loving Father, that we know thee to be both the Giver and the Gift in every precious boon that life reveals.

With grateful hearts we acknowledge Thy love as the source of all our sustenance.

We thank thee, thou all-providing Good, that in this food our bodies shall find nourishment, to make them strong and capable. We thank thee that in this drink we have the emblem of thy Spirit's cleansing in us. We thank thee, that, body and soul, we are thine, —restored through thy love and sustained by thy constancy. Amen.

MUNICIPAL OR NATIONAL BLESSING

"This city (country) belongs to God, and is under Divine Law. All mortal laws are cast out. There is only one presence in this city. This presence is the presence of Truth. No untrue thing can enter this city. There is no falsehood, no deception, no envy, jealousy, or selfishness in this city. Every untrue thought is cast out. God is Truth. Whoever enters this city will be conscious of the presence of Truth."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT,
Tenth and Tracy Avenue, Kansas City, Mo.

HEALING THOUGHT

Held daily at 9 p. m.
February 20 to March 20, 1921

The weak and beggarly claims of the flesh are cast out, and the abundant Christ Life, Strength and Health are built up within me.

PROSPERITY THOUGHT

Held daily at 12 m.
February 20 to March 20, 1921

In the consciousness of the Christ Superabundance, I am rich indeed.

HEALING THOUGHT AND PROSPERITY THOUGHT

The weak and beggarly claims of the flesh are cast out, and the abundant Christ Life, Strength and Health are built up within me. "The flesh profiteth nothing," when it is abandoned to the rule of the fleshly consciousness. Under such conditions, the flesh becomes that which claims appetites and weaknesses, failure and loss. But there is a possibility in the flesh which challenges our most devoted endeavors. Jesus Christ spoke of the flesh redeemed, when he said of his body, "In three days I will raise it up." In this he prophesied the triumph of the mind of the Spirit over the mind of the flesh. Having cast out the mind of the flesh, the abundant Christ Life, Strength, Health, are built up within, and what had been flesh becomes Substance. The last temptation,—carnality—is successfully transmuted, and Christ ascends the throne of bodily dominion.

In the consciousness of the Christ Superabundance, I am rich indeed. Consciousness makes us paupers when it is destitute of the qualities with which God invests the mind of man. Consciousness makes us opulent when it is saturated with the richness of the form giving Substance. The earth is packed full of supply; the atmosphere is loaded with the elements of physical support. The consciousness of the Christ Superabundance plays upon the elemental Substance in richly toned ideas; the force of its magnetic action causes like atoms to cohere, gold seeking gold, and the mental disc stamped by the government as money seeks also its own as an instrument of the rich mind. In this activity, the Christ Superabundance within finds expression as abundance of surface good.

Thought is the property of him who can entertain it, and of him who can adequately place it.—*Emerson.*

EXTRACTS FROM LETTERS

Freedom In Dress

We have no set forms of religion, and no established rules at Unity regarding dress, etc. Each one does according to his own ideas of right, convenience, healthfulness. Many of the women here at Unity, and especially among our Silent Unity workers, do not wear corsets. They seem to favor the one piece dresses that are worn so much at present, and which can be worn so nicely without a corset. Unless one has a rather stout figure, nothing is needed to take the place of the corset, and fitted or semifitted underwaists of a good, strong quality of bleached muslin, can be worn, if one feels the need of something of this nature. But it is wonderful how the muscles grow firm and how the body quickly shapes itself to a strong, neat appearance of its own, when it is no longer limited or bound by unyielding garments. One can buy supporters fastened to a sort of fitted yoke or girdle, to keep up the stockings, if one does not care for the round garters.

We suppose that the women at Unity use more or less soap for face washing. They have no certain kind of soap, but each one uses whatever kind appeals to her as good. Dr. Palmer's Almond Meal for cleansing the face, is a splendid preparation, and it can be used part of the time, at least, in place of soap. We have no rules about such things, and of course one of us could not answer for all. Every one is free to do as she pleases.

More or less face powder is used. The use of some powder forestalls the use of too much soap. We do not think the use of powder is wicked or detrimental to spiritual growth. Some use more of it than others; some use none; the use of powder is a matter of individual taste and manner of thought.

We find that as persons progress in the spiritual life, they seem to desire less and less of the outer appliances

they once considered necessary to make them beautiful. They rely more and more on the beautifying power of thought to cleanse and heal the body and mind. They trust in the power of God to spiritualize both consciousness and body, that they may shine with the true beauty of holiness, and they learn to live more simply, naturally, and freely. They do not feel it so necessary to conform perfectly to outer fashions and conventionalities.

Expressing The Gift

Please tell me how to overcome self-consciousness or timidity, so that I can express the "eternal stirring within me" in song and in other constructive and helpful action.

To begin, realize that you *are now*, in your real nature, just what you have hoped to become, so that the "eternal stirring" within you may come forth. You are Spirit-Being, created in the image and likeness of God, possessing all of his attributes and essentials, and sustained by his omnipotent Spirit. There is, in reality, no such lack as you feel to exist in you; the feeling is a manifestation of the limited mortal or human consciousness, not the expression of true Being. It is a fact of your human experience, but not a truth of your real Being. It is but temporary; it will entirely pass away. It is going fast now, and soon will be fully eliminated. As true Being (the *I Am* in you) asserts itself, all unlike it in nature quickly disappears. You are *now* coming into your own, so rejoice and be glad.

To get rid of self, one must surrender to Christ. Let there be no mistake about this, for it is the only way out of the personal self and into the universal Christ; in other words, it is the only path to soul freedom. It is the straight and narrow way, so often mentioned by Jesus. "If any man would come after me, let him deny himself, and take up his cross, and follow me." This is the path of Christian discipleship, leading from the personal into the Christ Consciousness.

To deny self, let go of all desire to live apart from

God, or people, or anything. Recognize your spiritual oneness with all that is. Do not be afraid of people, neither seek to be preferred above any one else. Humble yourself, as did the Christ, and serve others for love's sake in the name of a disciple. Say, "It is not I, 'but the Father abiding in me doeth his works,' " whenever you feel inclined to exalt personality or to claim credit for anything that you do. Jesus said to his disciples, "It is not ye that speak, but the Spirit of your Father that speaketh in you." He told them this to cure them of self-consciousness and to overcome fear. They were to know that when they trusted God and went ahead to do what was before them, that God would speak through them and give them victory. The same promise holds good for you, so affirm, "Not my will, but thine, be done in me and in all my affairs;" then go ahead, and all will be in Divine Order and Harmony.

When you work from self as a center, all the mental vibrations that you send out come back to you, as it is their nature to return to the point from which they started. When you feel fearful and panicky, it is because your own fear thought has come rolling back upon you. At such times do not be disturbed; just be still and know that God is, and that through his omnipotence you overcome all that is unlike him. So long as you work in self and for self, you will have to bear the full burden of your own thought and action. This is what makes your experience so painful. When you have learned to eliminate self-centeredness and have found your center in Christ, your troubles will cease. Then it will be Christ thinking and acting in you and through you, and the reaction will bring to you only uplift and joy. This is the practical way of casting your burdens on the Lord and enjoying the freedom of the Spirit. Jesus escaped much responsibility and suffering because he said and lived, "The Father abiding in me doeth his works." You can do the same by saying, "It is not I, but the Christ in me, he doeth the work." And just be-

cause it is the Christ that works in you, your success is absolutely sure.

Do not be too eager in your spiritual quest. Excessive eagerness is often a great hindrance to soul unfoldment. Be enthusiastic, but let your feeling be tempered with reason and manifested in poise and balance. Be calm, knowing that you are now in reality what you want to be in manifestation, and that all you need to do is to let your real self express. The "eternal stirring" within you, must be brought under the dominion of the Christ Mind in you, then your way will be made easy.

You may rest assured that you can sing. There is nothing to hinder but everything to help you in doing that. You have the spiritual urge and the spirit of music and all the organs required to make the sound, so why should you not sing? Say, "Christ sings in me and through me, pouring out his loving blessing of inspired song for all the people." This will set you free and bring forth the melody of your soul.

A CHANGE OF MENTAL ATTITUDE NECESSARY

Your difficulty in applying the Principle is due mostly to your tendency to give too much attention to the negative side of things. So long as you feel that most of the forces of your environment are working against, instead of for your soul unfoldment, you will progress very slowly and will continue to have the "humiliating collapses" that are so painful to you now.

Naturally everything works for and not against the individual man. However, when his mental attitude towards things is wrong, they seem to oppose him, but in reality they do not. The antagonism is a mental condition in him; it is not a power exercised by things themselves. Your success or failure is entirely a matter of your own consciousness, not depending upon any outside cause or conditions whatsoever. When your consciousness is right, every so-called obstacle can be surmounted and failure can be made impossible.

You can easily prove this for yourself by thinking differently from what you have been thinking about your environment and its effect upon you. Just get the idea that it is favorable and good in every way. Then look for the good and the helpful in it, and refuse to see anything else. See the good in everybody and in everything; *praise* that good. This will put you in the right mental attitude, and you will find things working for you instead of against you. The moment you cease to condemn things they will cease their apparent opposition to you. In fact, you are not hindered by things; you are hindered only by your thoughts about things. Change these as suggested above, and you will be all right.

As you say, it may be more difficult to live the Truth of Being in a city than it is in the country, but you have certain lessons to learn in the situation you are now in, or you would not be there; so just take hold in the right way and learn the lessons well. Then you will be free to enter a better environment, and the way will be made clear for you to do so.

HEAVEN IS A STATE OF CONSCIOUSNESS

Man has come to a place in his progress where religion must be to him something more than mere feeling and theory. It must be reasonable and practical, something that he can live by, something that he can use in his daily affairs. Not only must he have the "first and second blessing," but his daily life must become one of continual consciousness of the Father's presence through the indwelling Christ. In this consciousness, man will abide in heaven here and now; he will not have to die to go to his good. The prayer Jesus Christ taught us to pray was not that we might be prepared to go to some far-away place called heaven, but that heaven might come to us. "Thy kingdom come," were the words he told us to use.

THE UNITY OF WORKS

As to coöperating with the church directly, as suggested, we feel that such a course is not advisable. Our work is so very distinct in principle and motive, in teaching and in practice, that it would be quite difficult to adjust it to the regular church thought and aims. We prefer to work in the way in which we are led by the Holy Spirit, leaving all other individuals and organizations to follow a similar course. We are not opposed to the Catholic or to any other church. We are the friend of all who worship God and try to help their fellow men. Our ministry is given freely to all who apply, regardless of what they think or what they are, —whether high or low, rich or poor, it matters not. Their need is our opportunity to serve and help, and we do these gladly.

The Truth of Being is more generally known today than ever before, and the world is rapidly growing better. Christ is touching hearts everywhere to newness of life, and weary souls look up and are glad. All honor to the church and to all other organizations which are coöperating to bring into full power the kingdom of God in the earth. We have our work to do, our ministry to perform. So has the church. Let each do its work in its appointed way, helping all and hindering none.

CHRIST OUR COMPANION

It is true that those who pass out of the physical body are alive, and that they are often near those whom they loved on earth. But do not depend upon this association for that satisfaction and peace of mind which can come only from God. Turn to Jesus Christ who said, "Lo, I am with you always, even unto the end of the world." He is the constant companion, and the only source of real and lasting joy. Love him, and know that he is taking care of your own loved one. This will give you the peace and harmony that you desire.

HEALING THOUGHT

THE WEAK AND BEGGARLY CLAIMS OF THE FLESH ARE CAST OUT, AND THE ABUNDANT CHRIST LIFE, STRENGTH AND HEALTH ARE BUILT UP WITHIN ME.

PROSPERITY THOUGHT

IN THE CONSCIOUSNESS OF THE CHRIST SUPERABUNDANCE, I AM RICH INDEED.

UNITY 1931

SILENT UNITY HEALING

"What Hath God Wrought!"

HEALTH

Portland, Ore.—I was called to my son's bedside and found him as the doctor said, passing out. I wired you about noon yesterday. Last night he was relieved of pain, gained consciousness, and is visiting with friends now. We will go home to Portland in a few days. I thank God and bless you, as my son is alive only through God's love and your prayers.—*J. E. K.*

Hope, Mich.—The little boy, whose case you took for me, is so well now that a short time ago a doctor told me it was hard to believe he had ever been so sick; nothing was ever done of any kind except your work on his case. The work was not done suddenly; the child grew steadily better, until the result is as stated. You are welcome to use this account in your magazine, as I try to recommend Unity in every way that I can.—*Mrs. R. M. T.*

Edina, Mo.—You gave me help in a case of infection from poison oak vine. I grew better from the first, and in two days after I had written you I was almost entirely well, and now am well. I thank you for your help. You are doing a wonderful work.—*W. E. M.*

Oakland, Calif.—I wish to tell you of something which happened to me. Shortly after you had received my letter asking your prayers, I was making a roast in the oven. I pulled the pan out, and in so doing spilled a quantity of boiling grease on my arm. I was not afraid; I remembered that you were praying for me. I am pleased to say that I experienced no pain and there was nothing to show for my experience except a slightly red arm; in time the redness disappeared. Although I had up to that time received no message from you, this showed me that Unity prayers were answered. I wish to thank you, many times.—*Mrs. M. C.*

Dallas, Texas—I am progressing fine physically; of the paralysis which involved the entire left side of my face, there remains only a little thickness at the roots of my tongue, a little difficulty with lips and eye muscles. I am gaining weight. I gained ten pounds since this treatment, and believe that I am undergoing a complete regeneration of both soul and body. It makes me so happy to find such help through God as I am finding in Unity.—*L. B. McF.*

Los Angeles, Calif.—A few days ago I wrote you for

prayers to dispel a cold in my head that had made me hard of hearing; also, for my sister, as she was bothered with a pain in her side and back. You had no more than received the letter until we were both feeling all right. We are so thankful for the help.—*L. L.*

Flint, Mich.—My little daughter is five years old. She learned the prayer, given,—in two days could say it alone. The cold left her. She says the prayer every night with her baby prayer.—*Mrs. E. T.*

New York, N. Y.—About a month ago I wrote you in behalf of my nephew, who was suffering from a nervous breakdown, the result of service in France. Within ten days after writing my letter, the extreme attack left him, and he has improved steadily until now he is in perfect health. This seems a marvelous thing to me and to his near relatives. Both he and his mother feared the loss of his mind permanently. I have no words to express my thanks to God for his mercy or to you for your prayers.—*L. M. Van B.*

Flint, Mich.—I am deeply grateful to you for your kindness and help. I wrote you for prayers for my little daughter who complained of deafness and not being able to hear her teacher. The deafness has entirely gone, and she has much higher standings on her card this month. I am very happy, and I am also very grateful to God for his goodness and to you for your helpful ministry.—*W. B. D.*

Houston, Texas—I have had a remarkable experience. My daughter of eighteen, who has suffered during her monthly periods, awakened in the night and said, "Wake up, Mother, I have that awful pain again!" Instantly I was awake. I sat up in bed; something in me seemed to say, "Silent Unity, Silent Unity, Silent Unity,"—three times. I then gave the statement, "There is no life, substance or intelligence in this belief. God is the only Life, Substance, Intelligence, and Power, manifesting in and through you, and there is nothing in your consciousness that can hinder the perfect manifestation of the one Presence and the one Power. You are Spirit, and God is all and in all." Before I had finished the treatment, she was fast asleep; the pain did not return.—*Mrs. J. L. G.*

Brooklyn, N. Y.—Sometime ago I wrote you, asking treatment to heal a severe cold. After I received your letter the so-called cold entirely disappeared. I thank God and Unity for the beautiful Truth I have received. Inclosed find a love offering.—*L. B. J.*

Seattle, Wash.—I wrote to you about three weeks ago for prayers in healing of nerves, and for prosperity. Today

I can hardly find words to express my gratitude to God and Unity. My nerves are fine. Rooms which we had for rent, are filled. My husband has taken to Unity, and reads the prayers every day. Many thanks to you for the help received. You may discontinue prayers. I inclose love offering.—*Mrs. G. E.*

St. Louis, Mo.—A few weeks ago I wrote you asking your prayers to heal a growth under my eye, and I am now glad to say that the trouble has entirely disappeared. I thank Silent Unity and the Great Healer of all, for the wonderful result. I am inclosing a love offering.—*Miss E. C. S.*

Sheridan, Wyo.—After sending the wire to you for prayers for my teeth, in one hour I was free from pain, for which I thank you very much. May God bless you all. —*Mrs. M. B.*

Battles Wharf, Ala.—Just a few lines to let you know of the wonderful answer to my prayer. I had rheumatism in my hands, so that I could not use them without suffering greatly; but thanks to God and Unity, I am all right now. The inharmony disappeared before I knew it. Please publish my testimony.—*Mrs. N. B. W.*

Chicago, Ill.—Your prayers for my father are answered; his leg is free from pain. I am deeply grateful for your help, and my father now holds only thoughts of love and health. Praise God for sending Unity as a guide to understanding.—*Mrs. B. W.*

Seattle, Wash.—I am sending you a love offering, for the help received by my son, C. F. He had suffered from rupture for ten years; in three weeks after I wrote to you he was entirely well. Praise God! I cannot ever thank you enough, but I sincerely pray God's blessing upon you all.—*Mrs. A. F.*

Dallas, Texas—Tuesday morning the doctor was called to see my little girl, J. E. B. He said that she had every indication of diphtheria, and that the city health officer would be out and take her culture. As soon as he left I telegraphed Silent Unity for prayers. Three or four hours later J. was playing around the room, and when the health officer came he was disappointed to find no spots on her tonsils; they had disappeared. Wednesday she was out in the yard playing, sound and well, fever having left her, throat well, and a "crick" in her neck entirely gone. It is wonderful! I thank God and Unity for the answer to our prayers.—*Mrs. G. F. B.*

Warroad, Minn.—Sometime ago I wrote to you for

prayers for my health. I suffered from kidney trouble. Praise the Lord, with your loving prayers, I am healed.—*Mrs. A. M. B.*

Nogales, Ariz.—Ever since I received September Unity I have used the affirmation on the back cover daily,—almost hourly. While sewing, I was repeating, "The law and order of the Christ Mind is enthroned in me. I think, feel, and act in Divine Harmony," when came the "still, small voice," "Well, why don't you act? Take off your glasses." I obeyed at once. (I had used these helps for ten years.) Thanks to God, I can see to read, sew, etc., without glasses. Is it not wonderful?—*Mrs. R. H. P.*

Cross Roads, Ark.—I am healed. I am very thankful for what God, through your help, has done for me. You may discontinue treatment.—*J. L. W.*

Mystic, Conn.—I am getting along so well that you may discontinue the special Word for me. I do thank you for all the blessed help. "In the name of Jesus Christ, I am made whole, and I give thanks in praise and thanksgiving," has been such a help to me. Page 163 in August Unity, radiates assurance and healing. I read it over and over every day, and am living it.—*Miss N. A. N.*

Free Water, Ore.—I know your prayers have helped me in many ways. The cough was wiped out, thank God. —*M. S. M.*

Salem, Mass.—I came home this noontime with a backache and did not feel at all well. My mother gave me Unity to read. I read, then fell asleep, and got up feeling all right.—*G. A. P.*

Gainesville, Fla.—I am very happy. My son, P. K. C., has returned home from the asylum, and he is better along all lines than he has ever been before. I cannot find fitting words to express my many thanks for your prayers. The good Lord, through your prayers and mine, has healed my son.—*Mrs. B. F. C.*

Camden, S. C.—I thank you for your prayers for my mother when she was so ill. She was having two hemorrhages a day; after I asked your assistance they became less, and in three days stopped entirely. She is getting along fine, and seems well.—*Mrs. M. C. Z.*

Voltaire, Calif.—You may discontinue prayers, for my nose is completely healed. I thank God and Silent Unity. —*Mrs. W. E. R.*

Philadelphia, Pa.—I wrote you for prayers, to heal a heavy cold I had in my throat. Thanks be to God and to Unity, I am healed. You may discontinue.—*Mrs. A. N.*

PROSPERITY

San Francisco, Calif.—I wrote to you for prayers to help me find work. You may discontinue your help, as I have found work today, and go out to a logging camp tomorrow. It is just the work I wanted.—*A. W.*

Colorado Springs, Colo.—I want to tell you that your prayers are answered. My two dear boys that ran away have returned. I sent you a telegram Wednesday evening, and they returned Thanksgiving morning. I thought it would be a sad Thanksgiving, but we all ate dinner together and had something to give thanks for. I also made quite a demonstration of clothes. I first pictured myself in the clothing that suited me best, then gave thanks for the supply. I needed everything pertaining to a woman's wardrobe. First came the underwear, then everything else followed. I am thankful from the depth of my heart for God's great goodness to us all. You can use this, with my name and address, as it may help others to seek God as their help and supply.—*Mrs. W. Mattis,* 425 E. Pikes Peak.

San Francisco, Calif.—I am writing to tell you that you may discontinue prayers, as my husband has obtained a better and a steady position, for which I asked your prayers sometime ago. I thank God and Unity for all the help we have received.—*Mrs. P. E. M.*

Germantown, Pa.—I asked for help to write a good paper. I wrote a good paper, receiving "distinguished,"—the highest mark. It has been a wonderful help to know of your interest.—*N. E. W.*

Norwood, Ohio—Ever since we sent for the first Prosperity Bank, years ago, we have prospered. I thank the good Father for the many blessings, and you for your prayers and cheerful, encouraging good words. When we decided to sell our home several weeks ago, we asked you for your prayers and help in selling, and the result was very satisfactory. We had no trouble in getting our price, and the family who bought it was fully satisfied. When we came here we found just the kind of home we were looking for.—*Mr. and Mrs. E. B.*

Indianapolis, Ind.—Yesterday I wrote you a letter, asking prayers for the recovery of a very valuable ring which I had lost. I am overjoyed to tell you that a short time after writing you the ring was found. I thank you for all favors.—*Mrs. I. T. S.*

Woodmont, Conn.—Through your teachings and helpful prayers, I am demonstrating so much prosperity that I

am busy every waking moment. Not only does the future look exceedingly bright, but my health is better than for years; everything seems happier and more harmonious. I look forward from one week to another for the arrival of my Weekly Unity, and read and study every word. Your message has certainly made life a wonderful proposition for me.—*E. V. W.*

Fort Dodge, Iowa—Our prosperity continues, and this is the happiest and most contented group of students in Iowa. We close with a prayer of thanksgiving in our hearts for the wonderful blessings God has given us, all of which we were prepared to receive by the teachings of Unity.—*Mrs. W. F. McD.*

Tonawanda, N. Y.—Please discontinue prayers for lost money. The result is perfectly wonderful. I found the money yesterday; not only that, but a very fine jet comb which I lost several weeks ago, also appeared. Words cannot express my thanks for your wonderful work. I am so happy in Unity.—*Mrs. J. J. P.*

Portland, Ore.—Inclosed find money order for a part of my tithing, (twenty dollars). Does it pay? Just think of my tithing less than a year ago; it ran from two dollars to four dollars a month! I sent out to three different centers last month. My son, for whom I wired for prayers, is out on the road attending to his business; his position came to us through your prayers. In the Weekly Unity that came yesterday, I have read the "Power of the Spoken Word," by Alice Ruth. I want to thank her for the wonderful uplift this article brought me this beautiful Sunday morning. —*Mrs. J. E. K.*

Chicago, Ill.—I want to express my thanks to you for the help you have rendered me since I received my first Prosperity Bank. My prosperity is wonderful, and I am now glad to live. Life is a joy to me. I shall always keep a Bank. I have my second one now. Through the use of the Bank, the publications reach more people, and I am glad to help. I also appreciate your praying for me. God bless you!—*Mrs. D. H. G.* . . .

Rockville, Md.—Since my study of Truth I have taken a different outlook on life, and good flows in all the time, especially with my music. I have been able practically to overcome a great fear that arose when playing in public; now I am able to put more feeling into the playing. It is my desire in life to give to others my true feeling and knowledge of this divine art.—*R. P. E.*

Forrest City, Ark.—I feel that I have been greatly

blessed. I have been able to pay all the bills I owed and have rented my farm to a good man. I thank you for your prayers.—*Mrs. M. M. W.*

East Orange, N. J.—I wrote asking your prayers to help me obtain employment, and will say that I am very much pleased, for I have secured a position.—*G. W. McL.*

Atlanta, Ga.—Since receiving the Prosperity Bank I have secured a position that gives me ten dollars more monthly than my former position, and I feel that it has been through the ministrations of my good friends at Unity that I have been so wonderfully blessed. I have every confidence in your prayers, as I know that they have greatly helped me. —*Mrs. M. W.*

Attleboro, Mass.—I sent for a Prosperity Bank early in the summer, and I now wish to tell you that I received a position in September that was beyond all expectation. Needless to say, this has made me very happy; it has taught me to pray and to believe in prayer.—*V. A.*

Lead, S. Dak.—We have been blessed especially in a prosperity way. I have an electric washer that I had wanted for a long time, and many other less expensive things that add much happiness to our lives; they all came without effort. Our money easily reaches over all the expenses. I have given a great deal since you began your prayers for us, and have not seemed to deprive myself by my giving, as heretofore. Our dispositions are more cheerful and hopeful and genial than before.—*Mrs. E. L. S.*

Cleveland, Ohio—Sometime ago I asked for a special prayer for M. L. Your prayers were answered, and we praise God and Unity for all the good we have received. M. obtained work the second day, and we cannot find words to express our thanks to God.—*Mrs. M. L.*

Waco, Texas—I want to tell you of the many blessings that have come to me since seeking your aid and obtaining a Prosperity Bank. My salary has been increased twice, and I've made money aside from my salary. My husband has been promoted to a position that has almost doubled his salary. We praise God from the depths of our hearts for his goodness to us. We also thank him for your organization and the wonderful work it is doing in teaching people to rely wholly upon God and his inexhaustible supply of blessings.—*E. M. M.*

Fort Worth, Texas—At this time all things seem to be working together for my good. I praise God! I thank you for your kind ministry. Our Father's blessing upon the great work you are doing.—*Miss L. B.*

MISCELLANEOUS

San Francisco, Calif.—Last month I wrote for prayers for peace and comfort, after the loss of my young son, our only child. I left home, feeling I must get alone to let loose the flood that was banked up in me. I went to a hotel in a strange town, prepared to cry it out. I went to bed and slept all night, and awoke in the morning with the consciousness of the peace of God which passes all understanding. Since then all things have changed; even the flowers have taken on a lovelier look. For all my blessings I do thank my Father, and Unity.—*Mrs. E. A. P.*

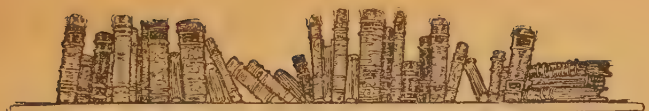
San Francisco, Calif.—Inclosed find a love offering, as I promised I would not forget you. I am so happy. My home is one of joy and love and peace.—*Mrs. F. K.*

Los Angeles, Calif.—I am beginning to find myself. I wish that I could tell you what a different atmosphere my son and I live in here at home; such harmony I never expected to see again. I am thankful and happy.—*Mrs. E. M. D.*

Metropolis, Ill.—Since receiving your letter with "Instructions," I have endeavored to follow closely the knowledge contained therein. I have received a divine uplift, so much so that I am constrained to tell others of the wonderful gift from within, revealed through your help.—*O. C. G.*

White Salmon, Wash.—I am reading the "Lessons in Truth," as you suggested, and will soon prepare my work. What a blessed revelation, and what heavenly joy, to come into one's inheritance! It is as if this enigma of living is simplified into a sweet and simple understanding of the Infinite. I cannot thank you enough for your message. There is no objection from the parents of the pupils where I am teaching, so I make "Lessons in Truth" a study included in the day's program. It is just wonderful how the children are absorbing principles and falling into a scientific attitude of mind toward God. This little schoolhouse was a center of rowdyism and ill manners; the children were lawless and unkempt. Two teachers before me gave up in disgust. I now have one of the finest little schools in the territory. Understanding of Unity has made it all possible. —*V. B. W.*

Yakima, Wash.—I am becoming very much interested in your magazine, which I receive. I have gotten some wonderful revelations through it, for which I am very thankful; in my protective officer's work, have had some wonderful demonstrations.—*Mrs. E. S.*



PUBLISHERS' DEPARTMENT

EASTER SCHOOL

Outline of program for the Easter session of the Unity Intensive Training School follows. We make this early presentation of the subjects that our interested readers and students may have ample time in which to consider the work to be accomplished, thus enabling them to make their arrangements for attendance.

School covers period of March 13 to 27 inclusive.

Teachers and General Subjects

Basic Principles - - - - - Charles Fillmore
The Spiritual House - - - Louise C. Newman
Healing Principles - - - - Ida M. Palmer
The Silence - - - - - E. V. Ingraham
The Cosmic Christ - - Imelda Octavia Shanklin
Practical Application of Truth - W. I. Hoschouer
Bible Interpretation - - - - Jennie H. Croft
Correspondence Course - - - Mary C. O'Neill
Dietetics - - - - - - Royal Fillmore
Registrar - - - - - - F. B. Whitney

Daily Program

Sunday, March 13

9:45 a. m.—Sunday School.
11:00 a. m.—Address - - - Charles Fillmore
8:00 p. m.—Evening Service.

Monday, March 14

9:30 a. m.—Preparatory Steps for the Silence - - - - - - - - E. V. Ingraham
10:30 a. m.—Silence - - - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—The Creative Principle - Jennie H. Croft
4:00 p. m.—Mind Control Fundamental - - - - - - - - - W. I. Hoschouer

Tuesday, March 15

9:30 a. m.—Character - Imelda Octavia Shanklin

10:30 a. m.—Spirit - - - - - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p. m.—The Vision Beautiful - - - - - - - - - Louise C. Newman
4:00 p. m.—The True Character of God - - - - - - - Charles Fillmore
8:00 p. m.—Social Meeting.

Wednesday, March 16

9:30 a. m.—What the Silence Really Is - - - - - - - - - E. V. Ingraham
10:30 a. m.—Healing - - - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—The Three Planes of Consciousness - - - - - - - - Jennie H. Croft
4:00 p. m.—Spiritual Perception - W. I. Hoschouer
8:00 p. m.—Healing Meeting.

Thursday, March 17

9:30 a. m.—Intuition - Imelda Octavia Shanklin
10:30 a. m.—Faith - - - - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p. m.—Material - - Louise C. Newman
4:00 p. m.—Christ—God's Idea of Man - - - - - - - - Charles Fillmore
8 p. m.—The Logic of a Vegetarian Diet - - - - - - - - - Royal Fillmore

Friday, March 18

9:30 a. m.—Beyond the Silence - E. V. Ingraham
10:30 a. m.—Prosperity - - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—Job; An Esoteric Study - Jennie H. Croft
4:00 p. m.—Spiritual Thinking - W. I. Hoschouer

Saturday, March 19

9:30 a. m.—Prayer - Imelda Octavia Shanklin
10:30 a. m.—Prayer—Silence - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p. m.—God's Thought - Louise C. Newman
4:00 p. m.—The Self-Conscious Man - - - - - - - - Charles Fillmore

Sunday, March 20

9:45 a. m.—Sunday School.
11:00 a. m.—Address - - - Charles Fillmore
8:00 p. m.—Evening Service.

Monday, March 21

9:30 a. m.—Attaining Wisdom Through Silence - - - - - - - - E. V. Ingraham
10:30 a. m.—Overcoming - - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—The Word - - Jennie H. Croft
4:00 p. m.—Controlling the Imagination - - - - - - - - - W. I. Hoschouer

Tuesday, March 22

9:30 a. m.—Prophecy - Imelda Octavia Shanklin
10:30 a. m.—Forgiveness—Love - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p. m.—Living - - - Louise C. Newman
4:00 p. m.—Thought, The Universal Builder - - - - - - - - Charles Fillmore

Wednesday, March 23

9:30 a. m.—Accumulating Strength Through Silence - - - - - - E. V. Ingraham
10:30 a. m.—The Christ Body - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—The Great Victory - Jennie H. Croft
4:00 p. m.—Training the Emotions - - - - - - - - - W. I. Hoschouer
8:00 p. m.—Healing Meeting.

Thursday, March 24

9:30 a. m.—Miracles - Imelda Octavia Shanklin
10:30 a. m.—Lesson on Prosperity - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p. m.—Riches of the Earth - - - - - - - - - Louise C. Newman
4:00 p. m.—The I Am, and I Am Not - - - - - - - - Charles Fillmore
8:00 p. m.—The Building of a Meal - - - - - - - - Royal Fillmore

Friday, March 25

9:30 a. m.—Power from Beyond the Silence - - - - - - - - - E. V. Ingraham
10:30 a. m.—The Great Demonstration - - - - - - - - - Mary C. O'Neill
12:00 m.—High Noon Silence.
2:30 p. m.—The Finished Work - Jennie H. Croft
4:00 p. m.—Playing the Truth Game - - - - - - - - - W. I. Hoschouer

Saturday, March 26

9:30 a. m.—Revelation - Imelda Octavia Shanklin
10:30 a. m.—Healing Meeting - Ida M. Palmer
12:00 m.—High Noon Silence.
2:30 p.m.—The Riches of Heaven - - - - - - - - - - - Louise C. Newman
4:00 p. m.—The Creative Word - Charles Fillmore

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Healing Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

HEALING THOUGHT
Held daily at 9 p. m.
March 20 to April 20, 1921

I praise and give thanks to the Christ Mind for the rich substance of Spirit, now filling this body with Perfection and Health.

PROSPERITY THOUGHT
Held daily at 12 m.
March 20 to April 20, 1921

I praise and give thanks to the Christ Mind for the fullness of Substance, now making Prosperity manifest everywhere.

FUND FOR TRANSLATIONS

Increasingly, we are receiving requests for translations of Unity literature into Spanish, German, French, and other tongues. These almost insistent demands are usually accompanied by substantial contributions to assist us in carrying on such work. Some translations are already under way and others are pressing for immediate attention.

Our Mexican and South American neighbors are clamoring for Truth literature, as are the peoples of other countries. Shall we let these hunger in vain? No, our earnest friends will sense the crying need for the dissemination of Truth, and will open their hearts and pocketbooks for this great and far-reaching work.

When making your contribution, please address "Foreign Translation Fund." Unity School of Christianity, Tenth and Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Dear Unity Friends:

We send you hereby $7.00, for the renewal of subscriptions to Unity, Weekly Unity, and Wee Wisdom, for one year. We know that paper is high in price, and that this amount may not even pay your expenses for the publications. Yet if every American who subscribes for the periodicals would pay you the same amount in your American money that we have paid for these $7.00, in crowns, you would clear expenses fine, I know.

Our Danish crowns stand very low in value at present, compared with your American dollars. We had to pay fifty-two crowns for these $7.00, and when you then take into account that we here in Denmark use a crown as you in America use a dollar, you can readily see that we must love those papers in order to pay such a price for them; yet if they did cost more we would manage to spare the money, somehow. We never can pay too much for them, as they are the very Life Substance to us, and never can be paid for with money.

I noticed in September Unity, page 278, that there is call for printing Unity literature in foreign languages. What a joy, indeed, it would be to me if it could be printed in the Danish language, so that the people here would have a chance to learn Truth; but Denmark is so small compared with many other countries, that I dare not to expect it to be among the chosen ones at present. My husband has translated the "Cady Lessons," and I am at present translating "Wee Wisdom's Way," and other small pieces.

God bless and prosper Unity, and all who are connected with it.

"Christian Healing," by Charles Fillmore. Each great writer, even the immortal Shakespeare himself, has produced a masterpiece which is born out of the heart of experience. Our author has been no exception. After bringing out large numbers of sermons, tracts and booklets, the crowning work of his full ripened maturity was given to the press.

Twelve practical lessons on such subjects as "The Formative Power of Thought," "How to Control Thought," "The Power of Words," "Faith," "Love," are supplemented by thirteen additional chapters, including a final one entitled "How Mental Healing Is Done."

If you want to know how to heal yourself, if you want to know how to heal others, if you want greater prosperity,

if you want a better understanding of regeneration, if you want to know the inner spiritual meaning of the many symbols of Christianity, if you want to know how microbes are made, if you want to know how the dead shall be raised, if you want to know about the restoration of God's kingdom here on earth, send for "Christian Healing."

Published to suit any purse in three editions: De luxe, keratol limp binding, $3.00; dark green cloth, with top and title stamped in gold, $2.00; heavy paper cover, $1.00.

A brother in the church writes us: I must tell you of some of the leadings of the Good Father in bringing me to Kansas City. You know when with you I had no idea that I would ever again preach in a Methodist pulpit, on old lines. Therefore, instead of being at my Conference, which was in session, I was at your school! Had I been at Conference, this present charge would not have been open for me; but it was held open for six weeks after Conference, because a suitable man could not be found! When I came along it was waiting *for me!*

I am preaching as I never have before in all my life; and I know it is simply because I see the King in his beauty as never before. I feel that I am the veritable mouthpiece of God as I unfold the Word! The people wonder at it, and so do I! Talking on prayer last Sunday, I told the people I would consider it a sacrilege to ask God for what I thought he would not give me! I have altogether a new idea of prayer. I am inclosing the names for three subscriptions which go with the Prosperity Bank.

The mother of a little girl who is a Wee Wisdom enthusiast, writes: I trust that I have not waited so long to send your traveling expenses that my little girl will miss your Christmas number. She is just past six, and has had you for over three years. She loves you better than all her dolls and playthings. The reason that she gives for this is that you teach her about Love and Truth. She asks me to tell you how much you help her in being a good girl. Often she writes to you in her own little way, then reads to me what she has said. Could you but hear some of her expressions of love and thanks to you, you would feel that your efforts prove a glorious success in her home (mind and body). While confined to her bed last February with what the doctor called diphtheria, she would call for Love to help her and say, "Mother, read Wee Wisdom and Unity. They help, and I love them."

Jottings from the speaker at a Wednesday evening healing meeting:

Get your forces together and look at the *now*.

If you have trouble in securing a home, just say, "There is within me a perfect power to build that home."

Carlyle attributed his dyspepsia to the food which he ate. His disease was the result not of food, but of storming around—of his turbulent, irritable mind.

You'll be in hell just as long as you keep out of love.

Jesus Christ is so healthy, we can't see him.

Be cautious how you resolve to do anything. You may change the goal of your whole life tomorrow. You've made a law for yourself.

Sufficient unto the day is my ability to do that thing which I resolve to do.

We wish to thank our friends for their kindly indulgence with us during the late holiday rush. In the main, orders were filled satisfactorily, and on time. However, owing to the greatly increased business, it seemed impossible to avoid some delays and consequent disappointments, even with long hours of overtime work.

We have pledged ourselves, and we promise you, dear readers, that next year's holiday offerings will be ready for orders from the centers during the summer. October and November 1921 Unitys will give full particulars. It is our purpose that from this on, no matter what the growth of the work, Unity readers will be proud of our reliable efficiency in attending to the wants of our patrons and their friends.

Many of the Unity readers also find Weekly Unity indispensable. It is, as you might say, a supplement to the monthly publication. An effort is made to select from the foremost metaphysical writers and speakers for this publication. The International Sunday School lessons are interpreted. A Business Men's column is proving of great practical interest. Vegetarian receipts are supplied together with reasons for vegetarianism. It is the organ of the Good Words Club. News of the work in other centers and in the field is a feature. Here we have space and opportunity to get a little more chatty and sociable with our readers. Well, in short, we don't see how you can get along without Weekly Unity. $1.00 a year.

The subscription list for Wee Wisdom, the Unity publication for children, is climbing like the mercury on a summer's day. Each number is, therefore, necessarily better than the previous one. The contributing staff, both in the literary and art departments has had recent additions; hence, the children may be sure of more pictures, more and better poems and stories.

Let not one of these little ones perish for want of Truth teachings. Give at least one child a year's subscription out of the largeness of your heart. $1.00 a year to save a child.

A business man's verdict on the Prosperity Bank: The psychology of the Bank is excellent. The very fact of concentrating one's thoughts on saving money, helps one to take the opportunities to save it. I find myself doing without unnecessary things every day. The knowledge that the more *you* benefit, the more *I* benefit, is also a great incentive, establishing a sort of competition. I will certainly keep up the plan after this Bank has been filled.

A friend who is traveling writes: I found while in Holland that "Lessons in Truth," by H. Emilie Cady, is in great demand. I met one lady who buys this book by the dozen to give to her friends. Naturally the educated people are all right, as they understand English. It is the "mass" that are handicapped.

Permission has been granted another friend in Holland to translate "Lessons in Truth" into the Dutch language.

March Unity will contain an article by Charles Fillmore entitled "Power and Authority." E. V. Ingraham's second contribution on "The Silence," will also appear in this issue. An Easter article by Annie Rix Militz is a special feature. Send subscriptions to your friends. The Prosperity Bank Plan is an easy way. Explanation, description and blank, will be found on pages 195 and 196 of this magazine.

Have you provided the kiddies with the "Wee Wisdom Year Book"? The illustrations alone will charm them. Then the many interesting stories and poems which make up this volume, create an uncommon interest in the minds of the little people. Give the children all the true teachings you can, because most of their school books are antiquated in thought and precept.

"The Ministry of the Holy Mother," by Emma Curtis Hopkins, is an indescribably sweet and persuasive outpouring of appreciation of the tender, brooding, merciful aspect of Spirit. Neither is there any lack of depth in the lovely tones sounded by this instrument of Divine Love—"The Ministry of the Holy Mother." 15 cents is all.

All readers of "Lessons in Truth" should have a copy of Miss Cady's "Miscellaneous Writings." Some of the oldest students here at Unity resort in times of need to these most helpful articles comprising this compilation. In cloth binding, $1.50; paper, 75 cents.

Don't forget that little "Prosperity Series," consisting of four success booklets which sells for only $1.00.

Unity Motto Cards for your walls will help to awaken and stimulate right thinking. Send for information.

MATERNITY TREATMENTS

For the mother, entertaining the little guest soon to be ushered into this world of expression.

The booklet consists of a detailed series of statements for each month of gestation, together with suggestions for the mother, according to the stage of unfoldment in the unborn.

For instance: "During the third month all the different faculties of mind are taking shape and form. It would be well for the mother at this time to study pictures of perfect physical form, showing strength and symmetry, and to have the portrait of some distinguished person, great for mental and moral excellence, hang in her room where she can see it occasionally.

"Say to yourself with positive power: 'I determine this, my child and God's child, to be endowed with,' etc."

Remove the obstacles in the coming child's path and make it easy for him to express his God-given qualities, powers, and talents. You mothers have it in your power to furnish an instrument in your child worthy of the expression of the Most High. The Saviors and Lincolns did not come here by accident.

Be a coworker with the Father in helping to bring forth one in whom the Christ Consciousness naturally unfolds, as does the lily to the golden rays of the morning.

The nominal sum of 10 cents points the way.

WHAT DID YOU SAY TO YOURSELF

when you read that little write-up about the Correspondence Course in December Unity? (Page 582.) Yes, other people made New Year's resolutions, too, but they actually clipped the blank, filled in the name and address, and are now working on the Course. We like to mention our home study course as often as we can, because it means so much for one to have a good, clear, systematic understanding of the Science of Being. And here we extend a hand to you again and put in this blank for your convenience.

UNITY SCHOOL OF CHRISTIANITY,
(*Correspondence School Dept.*)
Kansas City, Mo.

Please send me leaflets showing an outline of your home study lessons. I have been studying Unity literature for

.....years.

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UNITY GOOD WORDS CLUB

Have you joined the Good Words Club? The beginning of a new year is a good time for new resolutions. This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and goodwill. I will also abide by the rules of the Club.

Name.....

Address.....

City..... State.....

(You may enroll by returning this pledge)

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of March to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.
Los Angeles—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Ethel R. Egy, 2137 23d Ave.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 721 E. 18th St.
Pueblo—Lydia Keeling, 124 W. 13th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Unity Society, 300 Homer Bldg., between F and G on 13th St.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Florida, Miami—Andrew J. Hornung, New Thought Center, 126 3d St., N. E.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.

Bellevue—Mrs. Mary Hoffman, 302 Ward Ave.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.
Brookline—B. Gertrude Hall, 195 Davis Ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Ter.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 11 3513 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 3 Trowbridge N. E.; Mrs. Ida M. Bailey, 2011 Francis Ave.
Ionia—Mrs. Benj. J. Vosper, East Main St.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, Y. W. C. A. Bldg.; St. Paul Book Stationery Co., 55 E. 6th St.
Minneapolis—Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russel Ave.; The Greenbaums, 720-21 Victoria Bldg.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Nebr., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 302 Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York—Brentano's 5th Ave and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.
Brooklyn—Lucetta A. Robinson, Bossert Hotel, Montague and Hicks.
Buffalo—Buffalo New Thought Society, 43 W. Tupper St.
Schenectady—Mrs. Marcellene W. Burbridge, 111 University Place.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 323 Clinton Bldg.
Cleveland—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—Harry White, 319 S. Houston.
Ore., Portland—The Metaphysical Circulating Library, 412 Central Bldg., 10th an Alder Sts.; The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.

Tenn., Nashville—New Thought Temple Society, Commercial Club Bldg., Room 307.
Texas, Dallas—Mrs. E. C. Friend, 311 N. Marlborough.
El Paso—May O Stevens, 209 Mills Bldg.
Fort Worth—Mrs. H. M. Baille, 1600 Grand Ave.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 0th Ave. and Jefferson St.
Tacoma—Raymer's Old Book Store, 1317 Pacific Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George St.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Susan E. Massuere, L. Box 285, Cheyenne, Wyo.

Mrs. A. Ruby, 911 Yale Avenue, Butte, Mont.

Nora B. Wuhrman, 355 Fifth St., Elyria, Ohio.

Mrs. Katherine V. Richmond, 221 W. Washtenaw St., Lansing, Mich.

Florence Franklin, Market Place, Barnard Castle, England.

THE UNITY PROSPERITY BANK

Is It a Reliable Investment?

One hears the above question right and left, in the world of affairs. Banks fail, real estate depreciates, the market fluctuates, persons of doubtful honesty float bonds. Financial security, according to the ways of the world, is, like purity in politics, an iridescent dream. Then where can true security be found? We say, and you can prove it for yourself as we have done, that trust in the great Law is the only sure reliance, since any lesser trust is liable to be attended with losses and disappointments. Now, why place dependence on the ephemeral, the insecure, the unsubstantial, when the unfailing Lord or Law may be depended on and trusted supremely?

If you want to learn how to handle this law of abundant, reliable supply—and who does not?—read on.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things. In God, the All-Good, is everything that we can possibly need or desire. We are spiritually one with this All-Good, from everlasting to everlasting. We have but to acknowledge our kinship, with faith and understanding, in order to bring forth into the outer every good thing from the universal and inexhaustible Resource.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

Our prospering Bank patrons daily pour out to us, in hundreds of letters, the overflowing gratitude of their hearts for the results obtained from the use of the little Bank. One who trusts the Lord absolutely, writes: "The Prosperity Bank always pays big dividends for me—in fact, this is the only money I spend to get business. *God is my Banker.*"

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and prove for yourself that

It Is a Reliable Investment!

Please examine pages 195 and 196 of this magazine for description, explanation, and blank.

EASTER GREETING CARDS

Four Easter cards in folder shape are prepared for the joyous reawakening season approaching. One card with a pussy willow design on the outside, contains the following words:

He is risen! He is risen!
Christ has burst the stony prison!
Spirit quickened, God directed,
All my life is resurrected.

Another, showing a little child gathering flowers at the edge of a stream, offers these words as you open it:

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also give life to your mortal bodies.

Still another presents a lovely little maiden standing in a bed of lillies, contemplating with joy those that she has collected in her arms. The words inscribed in this are:

The angels of His presence have rolled away the stone, and the radiant Christ, loosed from the tomb of materiality, comes forth, a living spiritual power.

A dancing brook in the heart of a colorful forest scene decorates the fourth card. Printed inside is a considerable paragraph ending with these words:

May this glad Easter season bring you into a realization of God's unfailing life and health, is my desire for you.

These folders are decorated artistically in three colors; inclosed in neat fitting envelope. Remember your friends with one at Easter. Ready now. Price, 25 cents each.

WALK IN THE LIGHT

By JOHN L. CHESNUTT

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A Message Bearer

As our readers well know, a monthly Healing and Prosperity thought is held by our Unity people, all over the wide world. It has been thought wise to print these "thoughts" on the Calendar leaves for ready reference, thereby insuring the largest possible use of the statements.

These monthly messages and affirmations are born of the silence, holding in their heart, as they do, the very essence of the Silent Unity work.

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The language here used conforms to the general teaching of Jesus Christ as to the nature of God; it supports the revelations of illumined minds in the perception of the Supreme Being as Principle, universal in presence and in power; it meets the need for consistency when we teach God as Omnipresence. The phrase "a Spirit" invites confusion, where the trend of the instruction is toward the impersonal; therefore we indorse and adopt the Emphatic Diaglott in this usage.

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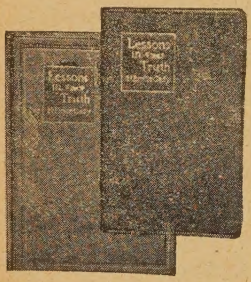

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